The Congregational Quarterly

Editor :
ALBERT PEEL, M.A., LITT.D.

Editorial Board :
REV. ARTHUR PRINGLE.
REV. W. B. SELBIE, M.A., D.D.
MR. HAROLD SHEPHEARD, M.A.

The Congregational Union of England and Wales is not responsible for opinions expressed in these pages, nor is the Editor responsible for the views of contributors.

THE CONGREGATIONAL QUARTERLY is published on the 20th of March, June, September, and December, each quarter, by the Publication Department of the Congregational Union of England and Wales. It may be obtained from the publishers at 2s. 6d. a copy (plus postage), or 10s. per annum post free, or from any bookseller at 2s. 6d.

All contributions (typewritten where possible) should be addressed to the Editor at 50, Newick Road, Clapton, E. 5, with stamped envelope for return in case of non-acceptance

Vol. II, No. 4 **OCT. 1924**

CONTENTS

[*For biographical sketches of the contributors, see p.* xi.]

EDITORIAL
ARNOLD THOMAS . . . . . E. ARMITAGE
DIVINE PERSONALITY . . . . F. R. TENNANT
HOW THE GOSPEL IS PREACHED IN LABRADOR TO-DAY . . . . . WILFRED GRENFELL
THE ELEMENTS OF A CHRISTIAN SOCIOLOGY . H. A. MESS
THE CHINESE MIND AND THE CHRISTIAN MESSAGE . . . . . ALEX. BAXTER
THE PSYCHOLOGY OF GAMBLING: A STUDY IN REVERSION . . . . . JOHN B. MURPHY
GEORGE MACDONALD . . . . . MOSES WILLIAMS
THE STUDENT CHRISTIAN MOVEMENT . HUGH MARTIN
DEVELOPMENTS AND EXPERIMENTS—
CHRISTIANITY AND THE CHANGING MORAL SANCTIONS . . . . . HAROLD F. SANDERS
THE FORWARD MOVEMENT: AN APPEAL J. D. JONES
CONGREGATIONALISM YESTERDAY AND TO-MORROW . . . . R. HUGHES
PUBLIC SCHOOLS AND O.T.C.'s. I. . . A. H. BARBER
II. . . M. L. JACKS
THE ANOINTING OF OUR LORD . . A. J. FORSON
FOREIGN REVIEWS . . . W. BLACKSHAW AND J. P. NAISH
CURRENT LITERATURE:—By the EDITOR, Dr. W. B. SELBIE, Dr. SYDNEY CAVE, Dr. J. P. NAISH, Dr. H. T. ANDREWS, Dr. J. V. BARTLET, PROF. C. H. DODD, PROF. J. A. THOMSON, REV. G. SHILLITO, M.A.
SHORTER NOTICES
PERIODICAL PUBLICATIONS

(Made and Printed in Great Britain.)

F. HARRISON SLATER

(ELOCUTION TUTOR, PATON CONGREGATIONAL COLLEGE, NOTTINGHAM.)

THE GREAT DICKENS INTERPRETER

Now Booking. *Season 1924–1925.*

RECITALS

DRAMATIC, HUMOROUS AND SACRED

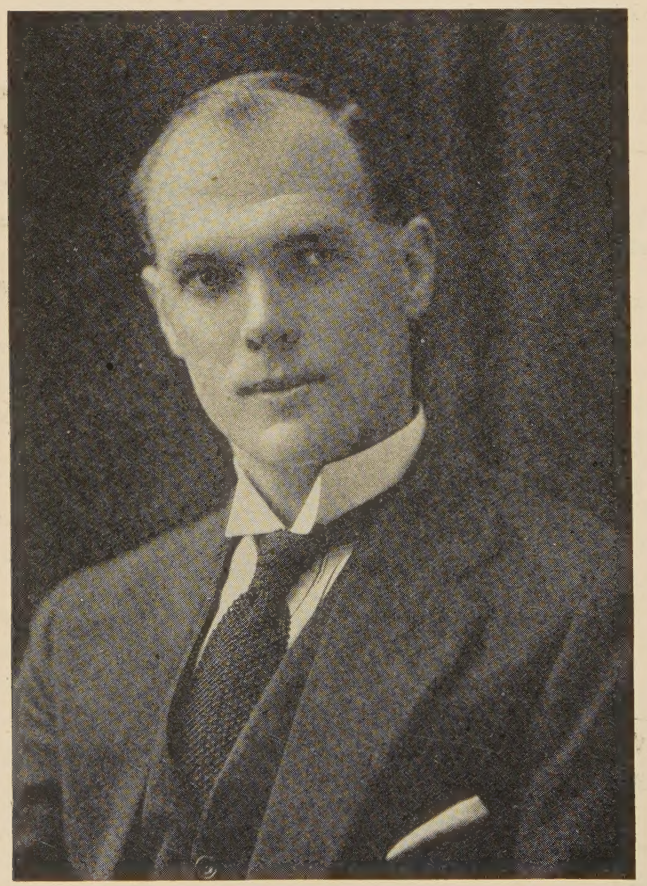
for LITERARY SOCIETIES, GUILDS, CHURCH INSTITUTIONS, COLLEGES, ETC.

DICKENS RECITALS include Pickwick Papers, Oliver Twist, Nicholas Nickleby, A Christmas Carol, The Cricket on the Hearth, David Copperfield, A Tale of Two Cities, Doctor Marigold.

A FEW PERSONAL AND PRESS APPRECIATIONS.

"I have no hesitation in placing Mr. F. Harrison Slater among the first of our present-day elocutionists. He delighted the students of Hartley College, Manchester, with one of his recitals and his interpretation of Dickens and Ian Maclaren excels anything I have heard. An evening with Mr. Slater is at once an education and a delight."—Rev. H. J. PICKETT, Principal, Hartley College, Manchester.

"I have heard Mr. Harrison Slater on several occasions, and he has never failed to hold the attention of his audience to the end. As an interpreter of the great masters he stands in the front rank."—Rev. A. R. HENDERSON, M.A., D.D., Principal, Paton College, Nottingham.



"We have a keenly appreciative recollection of Mr. Harrison Slater's Dickens Recital in April of this year. He is an elocutionist of very high order. Fortunate in the possession of a rich voice of unusual range and flexibility, he is able to give the fullest expression of his evident sympathy in the subject. Smike, Nickleby and Squeers lived before us. We are looking forward to an opportunity of hearing him again."—Rev. E. P. COOK, Doncaster.

"Mr. F. Harrison Slater is an elocutionist born and made. His themes are splendidly chosen, and as he interprets them, his hearers feel how alive and fascinating they are. There is a brightness and deftness of touch in all his work. With Mr. Slater elocution is not only a science, it is an art, and after hearing him once you wish to hear him again. If our Churches knew how richly he would delight and inspire they would send him an early invitation to visit them. He has in his varied programme a real treasure store. . . . I heartily commend him and ask for him a welcome in our Churches."—REV. JOHN BRADBURY, Middlesbro'.

For Terms, Vacant Dates, etc., address 25 PORTER RD., DERBY

OUR CONTRIBUTORS

Rev. E. ARMITAGE, M.A., Professor Emeritus, United College, Bradford.

Rev. F. R. TENNANT, D.D., Lecturer in Theology and Fellow of Trinity College, Cambridge, author of *The Origin and Propagation of Sin, The Concept of Sin,* etc., etc.

Dr. W. T. GRENFELL, C.M.G.—" Grenfell of Labrador."

Mr. H. A. MESS, M.A., formerly of Mansfield House, writer on social and economic subjects.

Rev. ALEX. BAXTER, London Missionary Society, Canton Christian College, China.

Rev. JOHN MURPHY, M.A., B.D., Congregational Minister, Glasgow.

Rev. MOSES WILLIAMS, M.A., Congregational Minister, Erith.

Rev. HUGH MARTIN, M.A., Literary Secretary, Student Christian Movement.

Rev. H. F. SANDERS, B.A., B.D., Paton Congregational College, Nottingham.

Rev. J. D. JONES, M.A., D.D., Richmond Hill, Bournemouth, ex-chairman of the Congregational Union.

Rev. R. HUGHES, Congregational Minister, Uttoxeter.

Mr. A. H. BARBER, M.A., Ex-Exhibitioner, Wadham College, Oxford.

Mr. M. L. JACKS, M.A., Head Master of Mill Hill.

Rev. A. J. FORSON, editor of *The Scottish Congregationalist.*

Dr. J. P. NAISH, O.T. Prof., Mansfield College, Oxford.

Student Christian Movement

NEW BOOKS

A New Fosdick Book. *(Ready Middle October.)*

The Modern Use of the Bible. By DR. HENRY EMERSON FOSDICK, author of "The Meaning of Prayer," &c. 296 pp. **6/-** net.

Out of a wide experience as minister and professor, Dr. Fosdick here treats the whole question of the place of the Bible in the thought of to day, with special reference to the practical problems of preachers and teachers. The gains and perils of the new position are frankly estimated and the difficulties presented by the "changing categories" in which men seek to express the "abiding experiences." One chapter discusses "Miracle and Law" and two are devoted to the doctrine of the Person of Christ.

Six editions of this book have been sold in America.

Fifty Years. By WILLIAM LAWRENCE, Bishop of Massachusetts; with an Introduction by E. W. Barnes, Sc.D., F.R.S., Canon of Westminster and Bishop Designate of Birmingham. **3/6** net.

The "Fifty Years" of this book cover not only the life work of a remarkable man, but also a period of transition in religious thinking, demanding the readjustment of belief to the ever-widening horizon of knowledge.

Betting and Gambling. By PETER GREEN, M.A., Canon of Manchester and Chaplain to H.M. the King. **1/6** net.

"May be warmly commended to all who look with approval or toleration upon betting (especially betting in moderation) . . . Canon Green has gone about manfully to create a right public opinion."—*Manchester Guardian.*

The Doctrine of the Infallible Book. By CHARLES GORE, D.D., sometime Bishop of Oxford; with a section by Professor H. R. Mackintosh, D.D., New College, Edinburgh. **1/-** net.

"A statement such as that provided by this little book has been wanted for some time. The argument is set forth with great lucidity and frankness."—*Times Literary Supplement.*

The Message of C.O.P.E.C. A Summary of the Reports of the Commission. By H. A. MESS, B.A. **1/6** net.

This book has been prepared in response to numerous requests to serve as a summary of the Copec Commission Reports in brief compass and expressed in non-technical language. While suitable for individual reading, it will be of special value as a basis for study circle work, and questions for discussion have been suggested.

The Goodness and the Severity of God. By J. O. F. MURRAY, D.D. **5/-** net.

For many minds the fate of those who die unrepentant raises the most acute problems. Is eternal punishment a Christian doctrine? Or can we believe in universal salvation? Or is the truth different from either of these views? It is with such issues that the Master of Selwyn College deals in this volume of Hulsean Lectures.

Art and Religion. By PERCY DEARMER, D.D., Professor and Lecturer in Art, King's College, London. **3/6** net; paper, **2/-** net.

What is Art, and what is its relation to life? That is a subject always important and of growing interest to the modern world. Art and the Christian Church; the Ultimate Values; Goodness Incomplete; the Theology of Beauty are the suggestive titles of some of Dr. Dearmer's chapters.

Mahatma Gandhi. An Essay in Appreciation. By R. M. GRAY and MANILAL C. PAREKH. Illustrated. **3/-** net.

"It is long since we read a biography that casts such a spell on the reader. It holds one in thrall from the first page to the last. . . . It is impossible for us to accept all his conclusions, it is equally impossible to doubt his sincerity and the loftiness of his motives."—*Methodist Recorder.*

Christian Education in Africa and the East. With an Introduction by SIR MICHAEL SADLER, Master of University College, Oxford. **2/6** net.

"The five writers who have joined together in the writing of this book speak with the authority of knowledge. Their words have weight. They have seen much and thought much. They speak from a full mind and from a full heart."—*From the Introduction.*

Write for detailed publication list.

32 RUSSELL SQUARE, LONDON, W.C.1

The Congregational Quarterly

EDITORIAL

RECENTLY it has been our business to read a great many letters sent to Dr. Allon of Union Chapel, Islington, at the time when he was Editor of the *British Quarterly*. These letters came from most of the leading men, not merely in the religious, but also in the literary and political life of the last quarter of the nineteenth century. Statesmen like Gladstone and Bright, literary men like Matthew Arnold and George MacDonald, Anglican divines like Stanley and Liddon, were among Allon's correspondents. A survey of these letters inevitably makes one ask whether Nonconformity exercises to-day the influence on public life that it did a generation ago. Is any representative Free Churchman to-day in touch as Allon was with the men that count in the world? While it might be too much to claim—we have heard the claim made—that Dale, Allon and Guinness Rogers "ran the Liberal Party" in the seventies and eighties, yet there is no doubt that they did much to determine its policy. In our day it has to be admitted that none of the Churches has the same kind of influence with any Party that these Congregationalists had. It may be, perhaps, that this is due to the fact that Nonconformity has won its battle for political and social freedom and so does not need to work in the same ways as it did in the nineteenth century. The question raised by letters such as these is of considerable interest, and it might be studied with advantage by someone well acquainted with our own generation and the preceding one. In the examination of the problem words recently written by Mr. H. W. Massingham, whose death is to be deplored by all lovers of freedom, must not be overlooked:

> "By the middle and later half of last century . . . Nonconformity was passing into the stage in which men who have had a real religion handed down to them continue to practise it long after it has become an unreal one. This is the theme of the wonderful sketches of Calvinism and the Independent Ministry which make up the first and second parts of *The*

Revolution in Tanner's Lane. . . . It is the old story. One generation of mankind bind a doctrine to their hearts; their children wear it as a phylactery round their foreheads."

* * *

POSSIBLY Christian influence on politics and on society in the future is to be exercised, not through individuals, but through undenominational organizations like "Copec." If that should be the practical outcome of "Copec," the Conference will indeed have secured adequate results. We await with interest the promised developments of the "Copec" movement. One of the best speeches at the Conference—and it was one of the shortest—was that in which Principal Grant Robertson, of Birmingham University, pointed out that the numerous resolutions on education really provided a programme of reform for a long period of time, an ultimate ideal at which we should aim. He went on to suggest that four or five of these resolutions should be chosen and made an immediate objective, that deputations should be sent to the leaders of the three political parties—and to all Education Authorities and Directors of Education—to present these resolutions and say: "This is what 'Copec' demands *within the next twelve months.*" We believe that Principal Grant Robertson was right in saying that neither national nor local authorities could resist such a demand. We hope that in the months that have elapsed since the meeting of "Copec" steps have been taken along these lines. If so, Christian people will not cease to count in the political and social sphere.

* * *

AS we have frequently insisted, where the Christian Church ought to be counting most just now is in the matter of war. It is therefore with peculiar joy—especially because we are not accustomed to look to Methodism for a lead in social affairs—that we note the lead given to the Christian conscience by the Methodist Churches in America. At their last General Conference a committee's report was accepted which was far more outspoken and decisive than anything that has appeared as yet from a great denomination, and it was decided "that the Methodist Church assume responsibility and appoint a commission of twenty-five authorized and instructed to call a conference of the religious forces of the world to consider plans and methods for making the impact of united Christendom against the evils of war." Meanwhile the Congregationalists of Massachusetts have moved on similar lines to the Congregational Union of England and Wales in appointing a committee (which includes our American correspondent, Dr. J. Edgar Park) to study the problem in the light of the teachings of Jesus. The resolutions leading up to the appointment of the committee read:

Inasmuch as war is the supreme moral evil of our time, having become, under modern conditions, so destructive and demoralizing to human life and character, and denying the doctrine that war is inevitable in international disputes, and asserting that it is contrary to the mind of Christ, be it therefore resolved :

1. That we reaffirm our abiding faith in and reliance upon moral and spiritual forces in settlement of international differences.

2. That the abolition of war is the great task confronting the Christian Church to-day, challenging her to use all her influence and power to develop the Christian conscience and to arouse and mobilize public opinion against the war system and method.

3. That in thus condemning the war system we do not go on record as disapproving the use of force under all conditions. We distinguish between the war system, which means a competitive preparation by nations for conflicts which are deemed inevitable, and a police system which means the co-operative effort of all nations to preserve the peace of the world.

It looks as if at last the Churches are in earnest and that there is a real determination to discover the mind of Christ and apply it to this most difficult problem.

* * *

THE recent advertising convention naturally leads us to ask whether the publicity work of the Churches is as well done as it might be. There is, of course, a publicity which is sacrilegious, and the advertising that consists of personal " puffs " in newspaper columns is an abomination in the sight of the Lord. But the Churches must let men know that they have a Gospel to preach and men who feel called to preach it. When people see church buildings lacking paint, with ancient notices clinging to disreputable boards, they are encouraged in the belief that religion is dying, if not dead. Even Churches with a good conceit of themselves—and unfortunately there are such (generally half or quarter-filled)—seem to think that they have done all that is necessary if they display outside the church a notice with the preacher's name. Any person who has spent a summer holiday walking must have been struck with the failure of many Churches to give even the appearance of life and activity : officials do not seem to recognize that it lets the Church down if the only notice outside refers to last year's anniversary or the " Representation of the People Act, 1919." Every Church that means business should not only advertise effectively outside its building (in order to avoid a bundle of letters saying that this is impossible owing to cost, let it be said that such advertising is

sound business), but it should get frequent messages into the homes of its locality—by personal delivery or by post. One effective way in which this can be done without expense will be described in the "Developments" section of our next issue.

* * *

It is a commonplace nowadays to say that Christianity is a great adventure. Do not Congregationalists sometimes forget that their religion, *par excellence*, stands for faith and venture? We have no creed, believing that the Spirit still reveals new truths to men, and—though often this is only in theory—we have no set form of worship and no rubrics. This should mean that to us, of all people, is given the joy of exploration, of pioneering, alike in thought and practice. Beaten paths are indispensable, and in some weathers—August, 1924, for example—it may be wise to keep to them; but there is a thrill and joy that are only for those who leave the track and strike out for themselves. Only by those who risk and venture thus is new knowledge gained and life lived to the full: there are points where beautiful views can be obtained that are described in no guide-book—rare plants and flowers, animals, birds and insects to be observed that he who keeps to the roads and the low levels never sees. Congregationalism must not be content merely to use, to maintain, and to improve the paths the fathers made—there are other roads to be made (and many mentally unemployed who could be set to work) and new visions to be seen from the points reached. Therefore we are constrained to ask whether our denomination has courage to leave the beaten track. Has *any* denomination faith enough to do anything save the "safe" thing? How the angels in heaven would sing for joy if the Episcopal Bench were to take some action with a spice of risk in it and go "all out" against some powerful vested interest! How millions of Christians would be encouraged if the first thing a re-united Methodist Church were to do were to make some apparently rash and foolhardy venture!

There are many ways in which Congregationalism might show that it still possesses the true and ancient spirit. One of the most obvious at the present moment is that of publication. It is *our denomination* that ought to publish real contributions to learning, periodicals that lead the way in religious education, and pamphlets that suggest new methods in Church administration. We of all people ought not to be afraid of new ideas, of books that make new emphases in points of doctrine or suggest revolutions in our Sunday Schools or in our orders of worship. Let it be ours to lead the Churches in welcoming new light, in stimulating discussion, in initiating experiments. With only the compass of God's love in Christ Jesus to guide us let us strike out over mountain and moor—and we shall be astonished what He will reveal to us. Once

Christianity becomes as venturesome and as full of faith as it was in the Apostolic days the Kingdom of Heaven is at hand.

* * *

RECENT events in many places lead us to ask whether Congregationalism could not render more effective witness in spheres of peculiar difficulty and opportunity. There are towns where our local Churches are far from strong, where nevertheless the presence of a Congregational School, say, or the influx of visitors during the summer, makes their problem unusual and their opportunity quite unique. Is it fair to the local Church to expect it to make the provision requisite for special circumstances such as these? Is it not the business of our Churches as a whole so to move through the local Church that a ministry may be provided adequate for the opportunity? Some County Unions meet a situation of this kind by sending special preachers during the summer months, but there are many places where Churches and ministers are left to struggle alone, conscious that opportunities are not being grasped.

* * *

THIS leads one to suggest that there is still a great deal of room for closer co-operation between all institutions that are called Congregational. There is already some, but not enough, co-operation between our colleges, but we need on every side the development of the family spirit. Our Schools, for example, are nothing like so closely allied to the denomination as they might be. The Churches might have far more knowledge of the Schools than they possess at present, while there is a danger that the Schools should remember they are Congregational only when money is required. A still greater need, however, is that our two Missionary Societies should be brought into closer touch with the Union. The most disappointing feature of the Forward Movement to date is the fact that the National Union, the County Unions, and the Missionary Societies have not united to make the appeal to the Churches. The Forward Movement offered—and offers—a magnificent opportunity for the education of Congregationalists; it should be possible so to represent the far-flung battle line of Congregationalism that every Church member would thrill to learn of all that is being done at home, in the Colonies and in other lands. Is it too late to arrange for a hundred demonstrations, to be addressed by effective missionary speakers, and by those who have the home problem at their fingers' ends? The Union now, thanks to Mr. J. C. Meggitt's herculean efforts, is out of debt, but the last £150,000 of the Forward Movement Fund must be raised this winter. We would draw attention to Dr. J. D. Jones's article on another page and appeal to all interested in the work of Congregationalism at home and abroad to do their utmost so that, this financial task

accomplished, the denomination may give itself, unimpeded, to the pioneer work described above. Then we might recognize that the work of Congregationalism is one—everywhere. It is useless for us to talk in missionary addresses about the world being one and there being no " home " or " foreign " in Christ Jesus if in all our undertakings we do not take counsel together. Why should we not aim at one administration, with separate departments ? It would be well for us to " think on these things."

* * *

When the effect of broadcasting on religion is discussed the disputants generally confine themselves to its effect on attendance at worship. Another aspect of this new development is often overlooked—the fact that wireless tends to destroy the compartments in which men have secluded themselves. Many a Nonconformist who has never worshipped in an Anglican Church has in recent months listened for the first time to addresses by Anglicans ; Anglo-Catholics, and even Roman Catholics, who would never join a " congregation of schismatics," have listened to Presbyterians or Baptists ; and all have discovered, with more or less surprise, that the same Gospel was preached, and the same Lord proclaimed. Wireless may result in an increase of tolerance ; it may be one of God's ways of bringing His family nearer together. From every side " comes silent, flowing in, the main."

* * *

Was it not Dr. Johnson who said that there were three books he could have wished longer—*The Pilgrim's Progress*, *Don Quixote*, and *Robinson Crusoe* ? Of the making of books there is no end, and of the thousands that are published every year, how many come to an end too soon ? Two tests we might apply to all books we read are :

1. Am I glad this has come to an end ?
2. Will it be alive a generation hence ?

ARNOLD THOMAS

My beloved, and most honoured, friend is for a while hidden from my sight, or hidden, at least, from these eyes of flesh. From my inward eye no event can remove him, and though I must be content that the postman shall leave at my door no more of his delightful letters, I have a goodly store of them in my drawer, and they are as good reading to-day as ever. They began coming very early in the lives of both of us, for I got to know Arnold Thomas in his first term at Trinity, and I have never lost him since. He looked to me as tall then as ever, and I fancy that to the last he never added to his rowing-weight. He was always to me a long, charming, creature whose limbs learnt grace from the qualities of his mind, and whose movements and bodily actions satisfied the eye as one saw him in the boat or on the path, in the saddle or astride his gleaming bicycle.

He was a year below me at Cambridge, and I did not attend the same lectures, but we both had Henry Sidgwick for lecturer and tutor, and Arnold had Balfour for one of his class-mates. In the later days of the Education controversy Balfour and he renewed their acquaintance and exchanged letters. But all sorts of people used to exchange letters with Arnold Thomas, from Archbishops down. They seemed to feel that he was a real man, and that light would come on hard questions if they could get at his mind and at his temper in dealing with them.

I remember an occasion when the Church Congress was meeting in Bristol. The Nonconformists sent a deputation to convey their greeting, and Arnold Thomas was, of course, selected to be the spokesman. He did generous justice to the debt which all our Churches owe to the Church of England, and he won all hearts by the way in which he did it; but he did not stop there. Courteously, but very fearlessly, he reminded those Anglicans that the Nonconformists of the land were as deeply rooted as ever they were in the centuries of God's revelation to the children of men, and that they had been no less valiant in its proclamation and defence. He firmly declared that the Anglican clergy must cherish no expectation of seeing the Free Churches as suppliants at their doors or find them sueing for any patronage or licence to discharge their full ministry. I remember that a few hours later the Archbishop of Canterbury sent a note to Arnold Thomas's house saying that he could not leave Bristol without first having a talk with him, and he assured him that he would make Mr. Thomas's convenience his own in fixing an hour for it.

I have occasionally remembered some of these things when

hotter disputants for our Free Church positions have thought that Arnold Thomas was altogether too gentle and complacent for the demands of Lambeth, and that our case was not safe in his hands. Certainly, he did not strive nor cry ; he was not fond of contentious platforms, and was little known in the columns of the daily press. His method was other, but surely it was not less powerful. It was the method of a reasonableness that had always a great deal of liking in it for the man he was reasoning with, and he was at all times ready to stop discussion and become human again, and friendly, and even to break out into a laugh at the absurdity of all this disputing.

It was much the same in all his thinking on the deep things about which he was set to speak. He belonged to the Church Catholic in all its sundered parts, for he was in quick sympathy with the aspirations and the experiences of earnest souls in whatever Church he found them. His father early put John Henry Newman's sermons into his hand, and they both—father and son—admired and loved the man whom often they had to resist.

Newman was a great doubter, like most of the outstanding leaders and teachers of the Church, and it was appointed to my friend also to wrestle for foothold every step of the way he had to tread through the difficult years of his lifetime. This fact I think it was that made his message to us so simple, so irresistible. All things that could be shaken were removed from it, and there shone forth great luminous words to which at once, and of necessity, our hearts bore witness. When he was Chairman of the Union he followed this bent of his spirit. He began his May Address by reminding us of how Sir Walter Scott upon his death-bed said to his son-in-law : " Lockhart, be good. Be religious." Thomas found his two addresses there, and in May he chose Scott's first injunction, and in October his second for his text. There may be many still living amongst us who remember that May Address on " Goodness." How it gripped us, astonished us, humbled us ! What a new meaning the word acquired, what a new range, what a solemnity ! It did not, I think, appear when that May Address had been delivered that there could be anything left for " Religion " in October ! All the fullness of the Gospel of Christ had appeared already ! But when October came we were left under no misapprehensions. No words about goodness, no ideals of the conscience, no longings after holiness of life, were really central. To reach the centre one must lay one's hand upon the living and loving Lord of us all.

I am not the one to speak of Arnold Thomas's long Bristol ministry. I have watched it with wondering eyes from afar, and no doubt the story will in due time be fitly told. I only knew it as I heard him tell a little about it in his letters, and little indeed it was that he told. The letters ran into a hundred things before

they would come to Highbury, and very often they finished up with a ridiculous tale. I knew him from his first beginnings at Burnt Ash and at Ealing. Our big London ministers watched him with keen eyes, for Arnold Thomas was revered by them all as one of the greatest prophets ever mercifully bestowed upon our Churches. One of Arnold's earliest sermons was made a distress to him by the sight of Dr. Binney's large person planted just beneath the pulpit. And what Dr. Binney felt others felt too, and there were attempts made to secure him for London. But with Highbury there, nothing else, of course, was thinkable. It was foreordained that Elisha should take up the mantle of Elijah, and for nearly half a century Bristol has received ever more deeply into its reverence and love the name of Thomas. On a recent Christmas-Eve Arnold Thomas was called to address the congregation which was gathered to hear him in the Bristol Cathedral, and before he spoke the whole congregation —at the request of the Bishop—rose to their feet to signify the esteem in which they held him.

I have written these few words immediately after reading a request from the Editor for something about my friend. There has been no premeditation given to them. I am told that they are wanted speedily, and here therefore in all roughness they are. But *somebody* must be forthcoming to tell the tale in a very different fashion.

E. Armitage.

DIVINE PERSONALITY

THAT God is personal is an essential tenet of theism, i.e. of the natural or rational theology which is logically presupposed by what is distinguished as historically revealed religion. It is also involved or is implicit in religious experience from almost its crudest to its highest forms, if religious experience is to be regarded as a unique kind of experience distinct from "cosmic emotion," from the non-reciprocal *amor intellectualis Dei* commended by Spinoza, and other such mental habits that are not religious in the usual sense of that word. And, once more, the personality of God is an essential factor in the conception of God as the Father of our Lord Jesus Christ, or as expressed in scriptural phrase, God is Spirit. It is the main purpose of the present article to inquire, as precisely as may be, what is meant by the theistic or Christian ascription of the predicate "personality" to the Supreme Being; and, by the way, to discuss the various causes or reasons of the reluctance evidently felt in some minds to include this particular predicate in the notion of God.

The idea of divine personality, of course, is based upon that of human personality; and the latter notion is derived from our self-knowledge and our intercourse with our fellow-men. It will, therefore, be necessary first to ask what human personality consists in, and what factors of human personality, if less than all of them, can safely be carried over into a critically sifted conception of divine personality. At the outset we are confronted by the fact that the word "personality" has been used in theological and philosophical literature with very various degrees of inclusiveness: that it has, like the words "religion" and "religious experience," been defined in numerous different ways; and that many writers, in emphasizing, some one and some another, factor or element in human personality, have endeavoured to characterize the whole of it exclusively in terms of some part only of what common sense would read into its meaning. "Personality," indeed, has been used by different writers to denote anything from mere self-hood or subject-hood up to the possession of all the attributes and the exercise of all the functions, mental and moral, evinced by the most highly developed human beings in interaction with the most advanced social environment.

Certainly personality, however much more it may contain, involves self-hood. As to this there is universal agreement. A person is an individual experient, a more or less perduring entity whose states and relations may alter, but who remains numerically one and the same at different times. But the lower animals are such experients, though they may not know it. Wherever there is sensation and feeling, there is a subject who cognizes and feels. But, by practically universal consent, the term "person" is not bestowed upon all such subjects; and on the same grounds it is generally not

bestowed upon the human infant, which is only potentially, not actually, a person. A person is something more than what psychologists call a subject; the word would serve no useful purpose unless it meant something more restricted.

The next characteristic that is generally admitted to be essential to the constitution of personality is awareness of being a subject, knowing that one has sensations, as distinct from merely having them: in other words, self-consciousness. I shall follow general usage if I assume self-consciousness, as distinguished from consciousness or bare subject-hood, to be another necessary condition of personality; I shall presently maintain that it is the primary almost essential ingredient in personality, and the one out of which all the others spring. It will not be necessary to trace genetically how the knowledge of self-hood is acquired, or how it is mediated. Let it suffice to observe that it is matter of established fact that such knowledge has been gradually attained; and that in all the degrees in which such knowledge is attained, after the first discrimination of one's own body from other physical objects, social intercourse is the mediating condition. We know now that we do not come into the world having minds well furnished with innate ideas, or with developed rationality, or with a *lumen naturale* divinely implanted. This is true of the race as well as of the individual. If to be a person is to know that one is a person, and that perhaps no one will dispute, personality is made, not born. And it is only through the stages of knowing one self as first the bodily self of external perception, then —when the ideational level of experience has been reached—as an inner self, or soul inside the body, and then—at the level of intellection mediated still more distinctly through intersubjective intercourse—as moral agent playing a part in social life, that we attain to the idea of a pure ego, which all the time has been performing the successive discriminations and syntheses whereby fully-developed personality, or knowledge of ourselves as moral agents and spiritual beings, has been attained. In so far as human personality is concerned, psychological science enables us to assert positively that its first possibility is conditioned by sense-knowledge, i.e. knowledge of the not-self, and that its higher reaches are dependent on intercourse or social life, the necessary pre-condition of both reason and morality.

So far as our inquiry into the constitution of human personality has yet been pursued, we have found that an experient begins to become eligible for the rank of personal being when he can regard himself not only as possessing more or less permanent identity, like the physicist's atoms which have no "insides," but also as having a character, tastes, aims, etc., in virtue of which he is unique. He is one who thinks, feels, wills and loves, plays many parts, and *owns* his body and his mental qualities. Indeed, once self-consciousness mediated by intercourse has been attained, the higher refinements

of the personal status become possible ; and we might at this stage adopt the provisional definition of personality, which we have already found to be a fluctuating or developing thing, as self-consciousness *plus* anything that may be superadded thereto through the mediation of social life. At any rate, we can rule out such definitions as assert that the essence of personality consists in one or another only of these attainable adjuncts. Personality will not be, as Mr. Richmond has maintained, " capacity for fellowship," though obviously it includes such capacity ; for that would secure personality for ants and wasps. Nor will it be, as Professor Ormond represents, the capacity to subordinate the self of the particular moment to the self as a whole ; nor the straining after the ideal, as Royce defined it. These are too particular and exclusive to be adequate descriptions of personality. Rather would I submit that an individual experient who has acquired self-consciousness is as really a person as he ever will be, though his personality may become enriched in content. He may be able to say to himself, " I am not yet my true personality," or " it doth not yet appear what I shall be." But his personal self, as such, exists, though in its ideally perfected form it is only potential. Personality is a matter of degree.

It may be worth while to observe in passing that personality, or awareness of oneself as a self, may at any stage of its development, be—temporarily, at least—lost. In certain conditions, the synthetic control of the pure subject over parts of its organized mental structure may lapse. We are indeed familiar with such pathological phenomena, among which psychology traces continuity from mere normal absent-mindedness to what has been called divided or dissociated personality. In the latter case, the several so-called personalities inhabiting one body seem always to be syntheses performed by one and the same permanent ego, and so presuppose rather than destroy the subjective identity which is a *sine qua non* of personal being. But such phenomena are important in that they serve to illustrate the fact that personality—as distinguished from subject-hood—is not an inalienable attribute of even every human being : it is an achievement involving tentative processes, and the retention of which involves soundness of body ; its unity varies ; it is not possessed in the same degree by all, nor by any throughout life ; it can suffer disintegration ; it has been built up and can be broken down. Its content, therefore, is in a continuous evolution, and consequently its frontiers are not easy to draw, if we would include in it more than mere self-consciousness.

We may next observe that different conceptions of personality, differing in the distribution of emphasis on particular aspects, are used in different departments of thought. Thus, in jurisprudence, the essence of personality consists as much in capacity to suffer as in capacity to reason ; the former capacity is the basis of rights,

though with it must be conjoined what we call responsibility. Again, there are meanings of the word that have become obsolete; e.g. the original dramatic meanings of *prosopon*, as a player's mark, a player's part, or the player of a part. Leaving these out of account as irrelevant in connexion with theology, we may say that for our purpose developed human personality is a status of self-consciousness, rationality and morality, in which there may be every degree from the human up to the ideal personality which religion has ascribed to God. Whether divine personality can be conceived, any more than human personality, apart from social life, is a question connected rather with the discussion of the doctrine of the Trinity, and therefore may at this stage be postponed.[1]

But before passing to the consideration of what we should understand by personality when predicated of God, we shall do well to observe that personality is the highest category in terms of which the Supreme Being can be conceived. For the theist, it is the key to the universe. It is in virtue of our possessing personality that "all things are ours." It is from our knowledge of self that we derive our fundamental concepts of identity, continuance, substance, cause and end, by which we interpret the world and all in it. And inasmuch as personality is a product of the world-process, man being part of Nature, theism inevitably reads the world as essentially a place for soul-making, and sees its *raison d'être* in its crown, the personality of man. Here it finds the cosmic purpose of God, and the explanation of the world's evil. If this be anthropomorphism, it is not anthropomorphism in the noxious sense, but in the sense that man cannot but be anthropomorphic simply because, after all, he is man and must think as man if he is to understand—i.e. to assimilate to himself.

Personality is the theologian's highest category, I repeat. And one source of the prevalent antipathy to the conception of God as personal is due to this all-important but elementary fact having been lost sight of or repudiated. Here we touch upon what is a long story; but I will expound what I mean as briefly as possible. When the more philosophical of the Fathers undertook to rationalize their Christian conception of God, the only philosophical categories lying to hand for the description of His nature and attributes were those fashioned by the ancient Greeks. Unfortunately, the Greeks had no definite or developed notion corresponding to our idea of personality; on the other hand, as Greek philosophy began its course with inquiry into the metaphysic of physical Nature, its fundamental ideas and logical counters were derived from physical things, and so were stamped with a quasi-material character. Accordingly, when Plato and Aristotle, whose systems were successively deter-

[1] An article by Dr. Tennant on "The Present Position of the Doctrine of the Trinity" will appear in a forthcoming number.—Ed.

minative of philosophical theology, constructed their ideas of God, they fashioned conceptions which were inadequate moulds for the reception of Christian experience and revelation; and they transmitted to the Fathers of the Church, whether directly or through Philo, ideas which the Fathers must inevitably try to take over and use, but which were not only inadequate but sometimes mischievously misleading. It may be said that it was only by a saving inconsistency that Clement, Origen, and the philosophical Fathers in general, retained the essential truth that God is a living Spirit; for when they proceed philosophically, or *more græco*, to describe Him, they appropriate from Greek philosophy divine attributes which are plainly inconsistent with that religious tenet, and notions which are incompatible with its retention. Hence they prepared for the great Schoolmen a number of dilemmas such as: How can the immutable God be a Creator? from which the only escape was a resort to mystery. For us the old appeal to mystery, in the obnoxious sense of "above reason," has lost all charm; and the tendency of the modern mind is not to spend itself in futile endeavours to resolve such dilemmas, but rather to sweep away as theologically worthless all the presuppositions or prejudices in which they are grounded. However, our inherited theology—still almost the only kind of theology countenanced as having educational value in our University seminaries of sound learning and religious education—is vitiated by Greek alienations, and it is largely to this inheritance that modern difficulties in the way of wholehearted acceptance of the Personality of God are due. We are taught to conceive of God as before all things Infinite, Perfect, Immutable, Impassible, Timeless, Omnipotent—these being the essential attributes; and we are left to reconcile with them, how we can—or rather, how we cannot—the conception of a living, loving, energizing spirit. No wonder that some misgiving is engendered in minds that try to think things out, that the attribute of Personality, as ascribed to the Deity, is too limiting, parochial and anthropomorphic, to be either worthy or philosophical; that resort is made, not only by philosophers, but also by theologians (who at least should know better) to such notions as that of The Absolute instead of God, the supra-personal instead of the Personal—with the result that God becomes a pure idea instead of a living Spirit, or is pantheistically conceived as *Deus sive Natura*, the unknowable Power behind all things, the tendency that makes for righteousness, and so forth. As for the metaphysical attributes enumerated just now, which have been wont to be regarded as determinative or as exclusive of those derived from the sphere of values, I would submit that they are at least as anthropomorphic in origin as that of personality; that some of them have no definite meaning whatever; and that others of them require reinterpretation if in any form they are to be retained in theology.

Thus "infinite" is a term to which I can attach no significance

ave in the sphere of mathematics, where it can be applied because of its exclusive relevance to the quantitative or what is composed of numerable parts. When applied to a being that is one and without parts, e.g. to God, it does not seem patient of any signification, ave that of indeterminateness, which implies nothingness. Immutability, if it denote self-identity through change of states and relations, or steadfastness of purpose and self-consistency, is an essential attribute of God; but if it means what it says, and what doctors of theology have often taken it to mean, viz. unrelatedness to time, or absence of experience which essentially *is* change and s experience *of* change, then it is time it be put away. Perfection, f it denote undeviating goodness and love, must be a characterization of God; but not if it mean static completedness and negation of ife. Omnipotence must be defined in such a sense as to include self-limitation, without which indeed perfection would only be a quasi-physical rather than an ethical attribute; and perhaps omniscience must be qualified, if fore-knowledge is rightly to be called knowledge. In short, the metaphysical attributes in terms of which God was described by philosophers of antiquity are not the worthiest, or the most essential; they are not derived from the highest in the finite world, and are inadequate to express the highest. They are therefore, as they stand or have stood, no proper designations for the Supreme Being; they must be either dropped or revised in the light of those which the conception of a living Spirit necessitates. Atheistic physicists used to terrorize the plain man by appealing to the immensity of the cosmos in contrast to the littleness of man and his puny earth; but the "thinking reed" has outlived the capacity to have fear thus inspired in him. Similarly, I think it is by a like kind of terrorizing that some theologians and philosophers would try to scare us from our belief that God is a Person by inviting our attention to His supposed infiniteness, ubiquity, omnipotence and immutability. We can also outgrow the capacity to be frightened from our religious belief by an idea of God conceived after the image of the physical world, and not after the image of the highest in it. If we needs must be anthropomorphic —and we cannot possibly set out to conceive God without taking our start from what is in man—let us at least be anthropomorphic at the highest rather than at any lower level which our humanity makes possible. We should be anthropomorphic in the objectionable sense of that word, only if in attributing personality to God, we attributed it to Him with the limitations and conditions in virtue of which our personality is what it is. That, however, is not necessary. Rather may we say that human personality, as we know it, is never fully realized in men; that we know not what it shall be even in just men made perfect; still less can we dogmatize about it in its ideal perfection in which we would attribute it to God. But some sort of likeness and continuity between His and our personality

there must be, if there is to be any meaning in speaking of God at all. If by "God" some would mean merely the rationality of the world, the thought behind things, we must not submit to the insinuated implication that thought does not necessarily imply a thinker, that purpose does not presuppose will, and will an agent. Perhaps another cause of the reluctance to regard God as a Person, though there is less to regard Him as a Spirit, which is really the same thing, is the aptness to forget that there is none perfect save God. But the transcendence of human personality by divine, which is then implied, is not happily expressed, I would observe, by the phrase which seems of late to have received some favour, that God is supra-personal. If "supra-personal" have any meaning, it surely can only be what is connoted by "impersonal." It is enough for theology, in retaining the word personal as descriptive of God, to follow Lotze in remembering that our personality is but a "pale copy" of the personality of God.

Lastly, the modern diffidence as to God's personality is sometimes due to the identification of God with the Absolute. What *The* Absolute is, is generally assumed by those who treat of it, to require no explanation. As for myself, I understand what is meant by The Good, The True, The Beautiful, because I have acquaintance with actual things included among "whatsoever things are true, lovely, and of good report." But I have no acquaintance with a class of things that are in any sense absolute, and so have not a similar knowledge of *The* Absolute. But, it is often argued, the relative implies the absolute. That again I cannot allow; I can only see that the relative implies the correlative. A definite meaning for *The* Absolute seems to emerge only when the phrase denotes the whole of reality or of the existent. In that case, the Absolute is certainly not a Person. But does "the Absolute" then mean the same as God? Pantheism may say yes, and has said it. Theism and Christianity emphatically say No. If the Absolute be all the existent —and there is no room for the curious distinction between the existent and the *truly* existent, as if some existents were falsely existent— then God is not the whole of reality. He may be the ground of the whole, and may embrace the whole, constituting its bond of unity; but He is not the whole unless the finite self is not a self at all, but only an adjective of God. Theism, though so many theists have coquetted with pantheism, is concerned to distinguish between God and His creatures, and holds it impossible to identify God with the Absolute. That the Absolute must be impersonal or cannot have personal relations with persons, has therefore no relevance to the theologian's ascription of Personality to God; and that ascription theology can never retract so long as it believes that God is a Spirit standing in relations with dependent spirits.

It now only remains to ask what elements in human personality, and what conditions of the acquisition and retention of personality

y human beings, we must abstain from carrying over into our scription of personality to God. We have seen that human ersonality, as distinct from bare subject-hood, is mediated in the rst instance by the body—especially, I may add, through the organic r bodily sensations; and also that the possibility of the loss of ersonality is likewise conditioned by bodily derangements. In so ar as God, Who is pure Spirit, is without body, parts and passions, His personality cannot be so conditioned, and it must be the inalienble accompaniment of His subject-hood, His being Spirit. Again, uman personality is dependent, for its development, on membership n society; it is so that human rationality and conscience have been cquired. *If* we were clearly justified in arguing by analogy that here must be a similar social conditioning of personal being in the ase of God, we should be enabled to argue that God must be conceived as a Divine Society rather than as a sole individual. Indeed, his is one line on which philosophers have argued that, save in erms of the doctrine of the Trinity, or at least in terms of Divine Society, the ascription of personality to God cannot be philosophically justified. We must be chary, however, of our use of analogical arguments; and in view of the fact that the question is one as to which diversity of opinion prevails, it will be wise to abstain from dogmatizing here. I can only submit my personal opinion, without claiming for it any logically cogent demonstrability, and suggest that those philosophers who, like Lotze, have maintained that the Divine experience and self-knowledge need not involve any of the conditions and mediations such as are undoubtedly presupposed by human personality, do not seem to have made out a convincing case for their opinion, and have not overcome the difficulty of conceiving God as eternally Love and perfected Spirit while He is supposed to be a sole individual. The alternative supposition that the ultimate ground of the world is rather comparable to a society than to an individual, seems to possess superior claims; and there seems to me to be philosophical value in one possible interpretation of the conception of God as triune, whatever difficulties may be involved in such a view. But, however this disputable issue be settled, we must at least read into the notion of personality, as applied to the Supreme Being, all the content of the idea of human personality that is demanded for the explication of the assertion that God is Spirit, and all in virtue of which the idea of personality becomes the highest conception available for the characterization of the World-Ground. Rationality and purpose, righteousness and love, activity and sympathy, are conditions, therefore, *sine quibus non*, if the idea of God is to be adequate for the ultimate explanation of the world's meaning, and for the satisfaction of the demands of religious experience throughout its long history.

F. R. Tennant.

HOW THE GOSPEL IS PREACHED IN LABRADOR TO-DAY

WHILE visiting Great Yarmouth a few weeks ago in search of a boat to replace the hospital ship that we lost at sea I called a number of old sea-faring friends to meet together one evening. I wanted to see, after so many years, how each of us was now regarding the meaning and value of life—and especially the relation of Christ to it, in our particular case. The hospital ship *Joseph and Sarah Miles* was at the dock with my old sea-mate and skipper still in charge, and even as the meeting began we saw the still larger hospital ship, *Queen Alexandra*, in the roads. Very soon her skipper, with some of his crew, with the scent of the salt sea still strong upon them, joined us. He also had been many voyages with me. The majority of fishing skippers of my day had left the fishery or the port, or taken to the land in their advancing years. Time has dealt very hardly with my old mess-mates of the large North Sea fleets since and during the war—and quite a number have gone whence neither seamen nor landsmen return.

As we sat around looking down on the tossing sea beneath, to me it seemed just the place to expect to meet the Master again. For there could be no doubt everyone treated the matter very much in earnest, and everyone took it for granted that the real test of faith was what difference it made in ourselves. One or two of those whose business it was to " lead the meetings at sea " were a little worried over the intellectual attitude of others towards some of the doctrinal points that have divided men all down the centuries, have disgraced Christianity, and held back the Kingdom of God on earth. One skipper even seemed to think Christ cared more what we thought of Him than how we followed Him—which would not have mattered, had it not led him to say that unless on certain points everyone agreed with him, they could not be Christ's followers at all. Infallibility, especially in the uneducated, is inevitably a jarring note. It must be the subtlety of the Devil that makes it a special failing of those who cry loudest " To Hell with the Pope."

The skipper just in from sea, however, with its unconventionality strongly in evidence, carried the meeting into calm waters by saying quietly, " It's all a matter of the heart, Doctor—a fellow will follow if he really loves, and then he will soon have no doubts, and what's more—that is the fellow that will be a winner of other men." It sounded very like " He that followeth shall have the light of life, and he that followeth shall be made a fisher of men."

This will serve as an introduction to the report of the progress of our work in Labrador and Newfoundland since I last wrote for the CONGREGATIONAL QUARTERLY.[1] What is real progress? To what impetus can we look to produce it? To those of us who have been following the current science of the world, marking its wondrous advance in knowledge of things material, the most cheering thing of all has been to realize how, as we learn their real nature, we can more easily understand that love is actually a more potent force than any other, and how there are actual limits, while we are in this universe, to our relationships of every kind, to things we know of as material—whether it be our conceptions of force or substance. Love therefore becomes as intelligible as a power to move as any chemical or physical force, if there even are such at all. It gives hope to every humble soul—for we *cannot* all be wise—and the one commandment that every human being can agree comes direct from God is "Thou *shalt* love." How often men have said, "That's a fool commandment. It's the one thing a man can't do at will." Is not the answer to that difficulty exactly the message of the Christ? We can, *if we will.*

So if I am to report any progress I must be able to report manifestations of love on our part, of love so simple and easy to recognize that the fool cannot make any mistakes. Our problems have been how best to do this in the post-war troubles that have overtaken our people. What would our Master do? Judging by His actions when on earth, His answer is not hard to find.

The outstanding fact we have had to meet has been that with the poverty of the Greeks, Italians, Portuguese, and the depreciation of the coinage of those who bought our fish; with the loss of markets in Russia and the general drop in the prices of our fur; with the high taxation that has overtaken us, largely through the incompetency, but also through the dishonesty, of some of our politicians; through loss of bread-winners, and lack of suppliers to "fit out" for the fisheries—it had become impossible for a fisherman with any family to keep the very wolf from the door. Thousands of our best seamen, men who love and stick to their homes closer than limpets to their rocks, have had to leave the colony for the New World, throwing upon us heavier burdens still in caring for those who did not go. In addition, transportation, our main difficulty, has been so high, that—as with the western ranches and north-western farms—that alone was enough to prevent there being any profit in marketing our produce. Last winter, for instance, in the Dakotas and Nebraska, a hundred farmers' banks closed their doors, while the ranches in Texas, Nebraska, Nevada, etc., are being broken up as no longer profitable. Yet hey presto! all of a sudden something happens, such as the rise in the price of wheat a few weeks ago, and the harvest

[1] VOL. I, p. 149

of last year is worth two hundred millions more, and the farmers are again paying debts and replacing essential machinery. We believe that we too shall come to our own.

Our faith in the colony of Newfoundland remains entirely unshaken; our knowledge of its value to humanity for the virile, self-reliant manhood it produces is gained by experience of many years. How would we try to love our own families under the circumstances? This is what we have believed was our opportunity, either for God or man. It surely spelt something in loaves as well as fishes; and we feel we have real progress to report in that direction. For we have very materially enlarged our industrial department, and found new ways to give to both mothers and fathers employment that has helped them tip the balance in favour of enough as against insufficiency—without doles, or taxing that splendid independence which is the best heritage of the north land.

The Wembley Exhibition has given us a chance to send over some specimens of work, the Newfoundland Government having kindly offered us space in their pavilion. We have had relays of volunteer American College girl graduates from among our staff, who have come over at their own expense, and endured the truly missionary labour of selling descriptive pamphlets, describing the goods, and getting orders which we need more than anything, for we produce the goods, but we are only beginning to secure our markets. It has been real self-sacrifice on the part of these helpers. Can anyone reasonably say we should first ask them if they were Fundamentalists or Modernists, or how they derived their inspiration and courage? I have always been glad that Jesus considered the whole twelve of His friends good enough to send out to preach and heal in His name, long before they were able to claim any of that "Know it all" superiority so offensive to the really wise.

The highly trained head of our weaving and general small industries section gave up a far more remunerative position in America to join us, and he has helped already to double our output, besides adding to the varieties, by using local products that need no capital to stock a sufficiency for our long winters, when there is so much time we can use that would otherwise be wasted. Weaving of every kind, basket-making—coloured and plaited like the Indians do it—silk embroidery on skins, ivory carvings, toys and curious mechanical contrivances, model schooners, and especially hooked mats, are among the products. The old generation pick it up from the children, of whom we now send between thirty and forty to technical schools in the United States or Canada each year. This movement must get larger (a result dependent on its being able to increase its capital), for it has brought hope, relief, and joy into many hundreds of hearts.

We also now have a small trade in Labrador clothing, which gives

a good deal of work. The cloth, specially woven for us by Mr. Haythornthwaite in Hull, is an impermeable light canvas, practically watertight. It makes a very becoming and wonderfully effective garment in great cold, in heavy rain, or in slush and wind, while it is so light that by opening it up one can run along with the dog sledge or do active work in the woods or boats without getting wet inside from the heat, and then freezing when one sits down. Three of our volunteer girl graduates started that train of love by wearing Labrador suits at their fashionable " Ski and snowshoe club " when they returned home. We like to think that also was part of the Gospel they preached, part of the fun of following the Christ.

To hold up our raw products and give the labour of preparing them for use, is another much needed message to our people. Thus one of the many students whom we send now every year to technical colleges—where with scholarships, their own work, and a little help, they learn trades—came back able to do leather tanning. Hitherto we had always had to sell our many seal-skins " green," by the hundredweight—that is in wet salt. Now we have a tannery and a boot-making industry, which gives employment and also supplies boots and leather goods at such prices that many can now " reach to tight boots " (meaning water and snow tight), who previously suffered dangerously for lack of ability to provide them. A warm, dry foot is a real love message to a mother, as well as to Tommy or Mary going to school over the snow.

The engineering shop with its increasing machinery also affords much local labour, and a salmon cannery, a tinned wild-berry and fish industry promise well. The Co-operative spirit—which is as good in distribution as production—is greatly growing amongst us. The unfortunate sectarian education we suffer under is responsible for much disunion and disability. The ruling genius of our present largest Co-operative store (our largest having been ruined by poor management after the war) reports cash sales of over $2,000 per month on a total capital of $2,500, or £450 per month on £600 capital, alas! a too limited asset for a country frozen off from the world for six months a year, but all that our means permitted. Cash dealing, replacing a truck system, means the possibility of thrift and economies, leaving a little more pin money for mother and a few more vitamines for the children. Vitamines are a better message under our circumstances, shall I dare to say it, than even theology, past or present, when the baby has rickets or the boy is paralysed with beri-beri, for want of them.

An amusing though sorrowful experience showed this very plainly. We had steamed into an isolated little harbour and landed when we found a fifteen-year-old boy crawling to his home over the grass like a snake because he was too weak to walk. At the house we found the father as bad, and the mother with the cruel

neuritis pains that are the early symptoms. But there were three small brothers and sisters fat and jolly as sand-larks. Diet for six months had been practically potatoes and oleo-margarine made from vegetable oils.

"How did you cook those potatoes, mother?"

"Why, chipped 'em and boiled 'em, doctor."

"Are you sure that all the family ate the same?"

"Sure, certain."

"What did you do with the raw peels?"

"Fed them to the hens, doctor. But sure them youngsters used to steal a few from 'em to eat raw."

There was the explanation. Vitamines are in the large cells under the peel. Who can deny that ability to procure vitamines is a part of the message of love?

Meanwhile we have helped to finish a large concrete hospital for fifty beds, and get it started under a doctor who holds the blue ribbon of medical examinations in America, but whose life is being devoted to the work among our fishermen friends. Another hospital, Dr. Harry Paddon's, was burnt down with the loss of one patient last winter. This also has been restored.

Last year we had to use for our hospital ship an old steam-drifter given us by the Government of Canada, but we have just purchased the s.s. *Runa,* formerly the s.s. *Eireen,* of Southampton, to become s.s. *Strathcona II.* She is a little beauty—as large as we could afford to run—and she is being fitted with oil-burners, and will be later provided with taller masts and some sails like *Strathcona No. I.* An engineer friend who has been acting as a volunteer on the drifter will be in charge bringing her out, an Englishman from Southwick, while already I have a volunteer for one of the able sailors' berths. She should sail early next May (1925) direct for the coast, or possibly passing by the Azores, as her bunker capacity even for oil is limited, and it is questionable if she could steam 2,000 miles on her own fuel. She embodies what our work needs, however—very light expense in running, ability to carry sail if we can dodge or shorten our deck houses and lengthen her masts out of our stout spruce forests; though spruces are heavy and our cliffs somewhat lofty to sail under. Still we must expect to lose our propeller occasionally in the ice, and then a few extra feet of canvas means a whole heap. And even if you don't, well, after our experiences, it is a mental relief to have that second line of defence, and to know that you draw enough water aft to enable your boat to sail in open water.

When one's own mind is at rest, one finds it easier to sympathize with patients and to be of help to others. Perhaps we do forget how our physical faculties influence our acts and dealings with others, by which they judge not only us, but our Master. I am wondering if that is why our Directors suggested this sab-

batical year's holiday, to which I am even yet very far from reconciled.

For work is nature's as well as religion's one way to lasting happiness. Life's purpose is that each shall contribute to the betterment of the world. The fun of life is therefore accomplishment—whether it be making a flapjack for one's self over one's first fire in camp, or Mrs. Wiggs hard at it on her cabbage patch. The poor flapjack tastes better than a French roll, and Mrs. Wiggs has more fun than a dolled-up piece of human youthful incompetence with two hirelings to drag her around in her Rolls Royce. I saw one yesterday. She certainly didn't show any exuberant happiness as she toyed with a cup of chocolate, while the blazing display outside waited to whisk her away in search of pleasure from " things " elsewhere.

That truth our volunteers have impressed indelibly on my mind. There are a hundred of them " down north " now while I am " resting." I am an optimist, and now when I badly want a worker that I can rely on, I begin by saying frankly : " The work is hard and dangerous, and involves poor board and lodging, and no little cold and inconvenience, and there's no pay—indeed the expenses will have to be met by the worker, BUT the job can't be done unless someone will volunteer to do it." That is how our big concrete orphanage, now housing sixty children, was built. It is one of two such efforts. It took two years, or rather two of our open seasons, to be habitable. The foreman of the foundation and digging gang was a well-beloved Professor of higher mathematics in a famous university, and now master of its graduate school. He went cook on the hospital ship the following year, and the bulk of the work was done by men of his class and spirit. It is no less good a building, and they are no less good citizens. Every one of them stated they enjoyed the opportunity enormously. It was better fun even than knocking a ball round a green in the fashionable county clubs to which they had access, and the thought of the accomplishment and what it spells to helpless little children for all time will last longer than the transitory joys even of a " championship."

Last year the volunteers also built a huge dam—like Assouan on a small scale—across a little valley, and thus have not only assured our water supply at hospital, orphanage, and houses during the coldest of winters, but also are now trying to give us electric light and power from it.

Others are away north in the old drifter helping to rebuild the burnt hospital. Others are doing agricultural work at our northern orphanage and school, where the Rev. Henry Gordon has been so nobly serving during the past six years.

A new nursing station has been opened on the north-west coast

of Newfoundland, and is making a great winter rendezvous for doctor and patients. A new industrial building has been erected on the Labrador coast, and the trained local worker was loaned last summer to help Lady Allardyce, the wife of our splendid Governor, to get similar work under way in the south. A singing teacher for community music has been added to St. Anthony staff, and a special child welfare nurse was left by that unit to patrol certain sections of coast in winter as well as summer. The station on the Labrador Islands carried for us by the College of Physicians and Surgeons of New York, gave a new boat for their work, and donated their own to Battle Harbour Hospital. Radio stations have been introduced and established at three main centres, and we are now, through the kindness of a friend in Boston, to have at least two broadcasting stations, to keep us in touch in winter. These have been marvellous in their results in the lonely centres, while two moving-picture outfits were given, and by the kindness of moving-picture producers educational films were made available.

A new Parsonage has been given and built. Our friend the Rev. William Stride has left us, and the Rev. Edward Reid, son of the man who saved my life off the ice, is giving up a certain living in Canada to take his place in the hard and uncertain environment which is all we can offer.

Meanwhile our campaign for a partial endowment has been largely successful, and this is due not a little to our volunteer workers again, who helped in many cities and various circles. It was two winters of very hard and a very unsought for kind of work. But while I put no limit on what faith can make man do, I never had any faith in man being able to achieve any great end without working hard for it. It has not been my experience that my ship keeps off rocks if I leave the helm swinging. Neither do blind men, whom God has given us the ability to heal, get cured without our aid—and our very very best work at that. If a partial endowment fund was essential to enable our work to carry on if anything happened to me, I had to submit to taking moving pictures, to making endless coloured lantern slides, to studying how to lecture, and to dunning personally all my friends everywhere to help attain the objective. God gave us success, and the work that seemed so distasteful to my British professional mind became a great blessing first to us—for it taught us many things, and we can now do lots of things that once would have been impossible ; secondly to our helpers, all of whom are rejoicing over the success ; and lastly and mostly to our people, for it lets us workers do better work, with freer hands and better tools

WILFRED GRENFELL.

THE ELEMENTS OF A CHRISTIAN SOCIOLOGY

TWENTY years ago, and even less, it was a common reproach against the Christian Churches that they did not show much interest in social questions. There were great problems and crying grievances which they passed over with scanty notice. The same cannot be said to-day ; the Christian Churches pay a great deal of attention to social questions. The difficulty and the complaint have changed ; much is said by Christians in the pulpit and elsewhere, but there is an unfortunate want of agreement in what they say. One man tells us that all Christians ought to be Socialists, because competition is unfraternal ; another man denounces Socialism as a thinly disguised robbery ; a third man tells us that Socialism and Capitalism are alternative forms of industrial organization, as to the respective merits of which the Christian Church has no commission to pronounce. And so it is on other questions. One eminent Churchman tells us that compulsory military service is part of the righteousness that exalteth a nation ; whilst others, of no mean repute, preach pacifism. Whoever turns to the Christian Churches for guidance finds not a voice but a number of conflicting voices. And that being so, it is not surprising that Christian pronouncements on social questions do not carry a great deal of weight. The plain man, in pew or in street, suspects shrewdly that the message, which appeals to the sanctions of religion, is in fact shaped by the partial knowledge and the particular prejudices of the individual who utters it. It is the greater pity because it is evident that the conscience of the nation has been stirred and that great numbers of men and women would be glad of guidance. Many ears will listen to a social message if the Christian Churches have a coherent social message to give. It is, therefore, both practical and urgent to consider of what nature the social teaching of Christianity is.

I

At the outset it is well to consider the relation of religion to social science. There was at Birmingham in April a notable conference on Christian Politics, Economics and Citizenship. But what do we mean by Christian Economics? One bishop is reported to have said that there is no such thing as Christian Economics, there is only Economics. The implied warning is a useful one, even if we cannot allow the denial. We have most of us suffered at one time or another from the preacher who seemed to think that religious fervour justified him in pronouncing confidently on subjects of great technical difficulty. The answer to technical questions must surely be given

by those who have technical equipment, whether it be in economics or in any other branch of knowledge. The Christian, as such, can claim no special standing. But questions of economics are usually questions of human relationships also, and there will be moral aspects as to which he has a right and a duty to form a judgment. So it is with any complicated social question : to enable us to arrive at a right decision a double scrutiny is needed. The question must be examined from a technical standpoint, and usually we have to be guided to a very large extent by the opinions of the experts, chemists or biologists or economists, as the case may be. And then the evidence must be submitted also to the scrutiny of the moral sense.

Let us take as a concrete illustration the acutely controversial question of Free Trade or Protection. In one aspect it is a matter of economics, and the value of a man's judgment upon it depends upon his skill or lack of skill as an economist. In another aspect it is a matter of morals; it concerns national action bearing profoundly upon the welfare of different nations and of different sections of society within the nations. It was sometimes argued popularly, when the controversy was raging twenty years ago, that by means of tariffs unemployment could be transferred from this country to some other country, and that we need only concern ourselves about unemployment within our own nation. Whether that would actually be the result of a protective tariff is a matter for economic argument : it is not a matter on which the moralist as such has any special authority to speak. But what the moralist, and especially the Christian, can and must say is that we are bound to take into account in our plans the welfare of everyone, not merely the welfare of members of our own nation. And so with the other arguments used on both sides, the Christian will defer to the economists' judgment as to the actual effects of imposing or of not imposing tariffs, but he will have a good deal to say as to whether methods and effects are desirable or not in the light of the Christian conception. Some arguments he will allow, others he will rule out as illegitimate, not on economic grounds but on moral grounds. The effect of Christianity should be to leave this and other similar questions to be argued out on technical grounds, but to be argued out on a higher moral plane. That in itself would be an immense gain to our social and political life.

Whilst this delimitation of the spheres of religion and of social science holds broadly, it is not the whole of the matter. Religion impinges in another and a closer way upon social science. Christianity makes a number of assertions about the nature of the world and the nature of man. Economics, for instance, rests upon a basis of psychology, and the Christian may have to tell the economist that he suspects the psychology upon which he bases his deductions to be unsound. As a matter of fact the most striking development in

contemporary economics is the re-examination of the psychology of motives : it is a development which might have been hastened by many years if the moralists and the economists had worked together.

And so also in the other departments of sociology. Christianity offers as part of the evidence and part of the interpretation a particular conception of the world and of human life, of which Jesus Christ was the supreme exponent both by His teaching and because He based His whole conduct and staked His whole life upon its truths. A Christian sociology will consider and will weigh all the findings of contemporary science ; but it will take also as part of its data, a most important part, the Christian view of the origin and meaning of life, and it takes as its criterion of values the Christian standard of values.

What then are the distinctive contributions of Christianity to sociology, and especially to a normative sociology ?

II

In the first place there is the Christian doctrine of God as Creator and Ruler of the world. This is in itself, however much of a commonplace it may seem to our familiarized ears, an enormous contribution. It asserts the unity and the goodness of the world we live in, and in doing so it gives us ground for a reasonable optimism. A man cannot bend all his energies gladly and hopefully to one end so long as he believes that the world is in the power of many spirits or of many forces, personal or impersonal, blind or capricious, possibly friendly or possibly hostile, but at all events with no unity of purpose among themselves. Christian men fall into something of the same confusion when their Christianity becomes nominal and their faith in God becomes dim : they live in a world of divided loyalties, they have a different code of ethics for home and for business, for relations with their countrymen and for relations with foreigners ; they want to serve God, but only within limited areas of human life.

A clear doctrine of God as Creator and Ruler is necessary for a clear social message. There are many and formidable difficulties for the intellect. It is hard, for instance, to reconcile the picture drawn by our Lord of the loving Father, anticipating the needs of His children and providing for them, with the picture of life drawn by Malthus or by Darwin. This is only one of many questions which belong to the apologetics of the social gospel. It is, of course, a special aspect of the wider problem of evil.

The Christian social message depends not only upon a belief in God, but it depends very much upon the kind of God in Whom we believe. Was it not William Blake who concluded a correspondence with one of the divines of his day by writing, " My dear sir, I now perceive that we are in complete agreement, except that your God

is my devil" ? In the Middle Ages men put one another to death for holding and promulgating wrong views about religion : the God they believed in was a God Who approved of, indeed commanded, such conduct. In our day we no longer do that kind of thing, perhaps because we are more enlightened, perhaps because we no longer feel sufficiently intensely about religion. But the kind of God men believe in still makes an immense difference to their social outlook and conduct. It bears, for instance, upon the question of crime and its punishment : it bears upon that most vital question of our day, forgiveness between nations. Professor Walter Moberly was convincing at Birmingham in his plea for a better theology.

The next important bearing of Christianity on sociology is in its teaching as to the nature of man. Obviously this is a vital matter for the social reformer ; without some estimate of human nature he is unable to frame usefully any social programme. An engineer cannot plan a bridge until he knows what material is available and what strains and stresses it will stand. Men's social programmes differ enormously because they take such different views of human nature. Though all Christians agree that our religion asserts the deep sinfulness of man and his noble possibilities through redemption, yet there are some who believe that human nature in the aggregate changes slowly, if at all, and that the structure of human society must always rest in the main upon self-interest ; whilst there are others who would attempt to re-order industry and international relations upon the assumption that it is possible to evoke and to sustain in the mass of men such a passion for self-forgetfulness as the world has only seen so far in a few rare souls. Between these two extremes are many differing estimates as to the capabilities of human nature. Probably on this point, far more than on the doctrine of God, the Christians themselves are divided, have always been divided. Yet the social reformers may fairly ask the theologians for some guidance, if it be only a clear statement of the different points of view and of the evidence for and against them.

One assertion which Christianity makes about man is fortunately without much dispute or division of opinion : all Christians agree (in theory at least) as to the immeasurable worth of each individual. This is one of the great convictions, not peculiar indeed to Christianity, but found at its clearest and best in Christianity, which has already done a great deal to mould thought. It gives a theoretical basis for such conceptions as liberty, justice, democracy : it supplies one of the great tests of all institutions. "The Sabbath was made for man, and not man for the Sabbath" : there might be a long series of similar propositions of equal importance, indeed of greater importance for our day, when there is no noticeable tendency to sacrifice men to the Sabbath. The State was made for man, not man for the State. The Church was made for man, not man for the Church. Machinery

was made for man, and not man for machinery. Property was instituted for the benefit of mankind, and its ultimate sanction is its serviceableness to mankind. The catalogue might easily be extended.

The doctrine of the worth of the individual must always be stated in close conjunction with the doctrine of human solidarity. The family at its best is the type of what human relationships ought to be. Each should be very precious to all others. All should feel that they stand or fall together ; indeed it is so, whether they realize it or not. This conception also, the complement to the conception of the worth of the individual, has already entered deeply into our philosophy of rights and duties.

III

One of the great controversies which is always being carried on among men of any social philosophy, popular or scientific, is the controversy as to the interaction of circumstance and of character, of nature and of environment, of the external forces of the world and of the internal forces of the living creatures in it. Here again much is said by Christian men, but they are by no means agreed in their witness. Some assert with passionate conviction the independence of the soul of its circumstances ; God can communicate His power to a man in prison or in palace, in health or in sickness, in poverty or in riches. Our intense interest in external conditions, these say, is just paganism. Too many religious people to-day, the same critics object, spend their energy in trying to make circumstances easier for men instead of in trying to make men strong to triumph over circumstances. It is a point of view which, when it is sincere and backed by a consistent life, deserves our respectful attention. There is much in the life and writings of St. Paul, to mention one only of the great Christian teachers and exemplars, which can be cited in support of such a view. Yet a weight of evidence points in the other direction. Outward things do so clearly set their mark upon a man's nature : health, climate, occupation, economic systems, the philosophies of a man's age. This aspect of human life can be overemphasized, and it is pushed to extremes by determinists of various kinds—the cruder Marxians for example—but it is an aspect of human life which is a fact. As between those who hold circumstances of little account and those who hold character to be almost entirely a product of circumstances, Christianity, I take it, steers a middle course, yet its sympathies are nearer to the former than to the latter. Christians would do well, however, to clear their minds on this subject.

The question last discussed has a way of solving itself to a very considerable extent in actual life. More difficult for practical purposes is the question of means and ends. Most people feel vaguely

that Christianity prescribes not only ideal ends, but also means which shall be of the same spiritual quality as the desired ends. That is part, at least, of what is meant by saying that the Kingdom of Heaven is present as well as future. We understand the Temptation in the Wilderness to have turned to a large extent upon this issue: our Lord had to face the question not only of His ultimate purpose, but also, and perhaps even more, of the way by which He would seek to achieve it. He had to recognize and to reject the devil's short cuts. Problems of this kind, dimly realized, are tormenting thousands of honest souls to-day. How is it possible to live as a Christian in a non-Christian world? "Is it possible to be in business and remain a Christian?" was asked by the author of a moving article in a recent number of the CONGREGATIONAL QUARTERLY.[1] And yet, is not the call to be a Christian here and now? The whole question of compromise (call it adaptation or accommodation, if those terms are more accurate) is involved. Scylla and Charybdis are obvious and hateful: a man dreads becoming an impossibilist on the one hand: he dreads equally the easy and fatal slide into the world's second-bests and ignoble acquiescences. On few subjects is guidance more needed and less given.

About service and sacrifice, two ever-present marks of a living Christianity, it is not necessary to say a great deal. The difficulties are not theoretical, except, perhaps, that we Christians ought to be careful that we do not attempt to make out of the call to sacrifice a new law. We have no right to impose sacrifice as a duty upon other people; it must always be within their own free will to give or to withhold. There is a justice which we may rightly demand of Christian men, but it is less than, and not to be confused with, the measureless self-giving which love suggests.

Christian service ought to be intelligent service, and a man cannot help his fellow-man unless he knows what is really for his good; otherwise, with the best will in the world, he may unwittingly be doing him a harm. Christianity offers to sociology a doctrine of the goods of human life and of their relative values. There are—lowest in the scale, but none the less real goods—food, clothing, housing, and the other material necessities. There is health, which our Lord obviously regarded as the natural birthright of man. There is beauty: this might not be so readily accepted by Christians, but it is indicated in the famous saying of our Lord about the lilies of the field; and, indeed, if Nature teaches us anything about God, it is most surely that He is a beauty-loving God and wishes His creatures to live in a beautiful world. There are qualities of the mind and of the senses which we obtain partly by endowment and partly by training; only a few would question the high worth of these, and we can refer them to our Lord's unmistakable delight in the well-equipped and alert men

[1] Vol. II, p. 138.

nd women whom He met. Ranking far higher are the great qualities f character, as to which Christianity has much that is distinctive in s appraisement. And highest of all, out of comparison with all ıe other goods of life, there is that communion with God and sense f being identified with His purpose, which is the supreme gift and fe eternal.

Two questions present themselves next for consideration which re of kindred nature, but of which one presents comparatively ttle difficulty, whilst the other divides Christians: they are the estiny of the individual and the destiny of the human race. As to ıe first of these, Christian teaching is clear: we are all agreed in roclaiming the hope of immortality. The sociological importance f this is the perspective which it gives: we know that human life s we see it is only part of a whole; that we have to build, not for eventy years on this earth, but for life unending in God's universe. his belief in immortality reinforces our trust in great principles as gainst mere expediencies. While it cannot be the source of loyalty, nd while loyalty to great principles is possible without it, yet it is a onfirmation of our faith in those causes which so often seem defeated nd futile in the short run of a single human life.

The second question is the subject of considerable controversy at ıe present time. We are clear that God is at work on the individual, ducating him through his days on this earth, and taking him then into ıat world beyond our perception. But is God also at work on the uman race as it passes through the successive generations down the enturies? Is the progress of the race part of God's purpose, and as there actually been any such progress? Many individual Christians nd some of the great Churches of Christendom are sceptical of pro- ress or deny it altogether, certainly deny it as an intrinsic part f the Christian evangel. The issue is too difficult and too involved or discussion here in a paragraph or two. But it is a question of very reat importance, and it should be receiving the most careful attention f competent theologians. Presumably it is. The hope of progress as cheered and nerved great numbers of social reformers, and if were necessary to abandon that hope there would almost certainly e, however involuntarily, some slackening of effort. Personally I annot see any reason for abandoning it.

IV

These considerations are put forward and these questions have een raised, as readers who are theologians will have recognized, by one ho is not theologically trained. Anyone who has been engaged in ractical social work, anyone who is urging social reforms in the name f Christ, must, if he be at all thoughtful, be forced back at times pon a consideration of first principles. Now, especially, when the

attention of great numbers within the Churches, and of very many without them, is gained for a social message, it is the more necessary that our thinking should be clear, and that we should not mistake our own half-knowledge or partial judgments for the authentic message of Christianity. As to the heart of our message, the central teachings, I do not think that Christian social workers feel much doubt. But, as in any other department of human knowledge and of human activity, there are many questions, and not trivial questions, on which we need more light. Clear thinking is only a part of what is wanted, but it is an important part. We cannot do without a theology for our social gospel. I venture to suggest, as one who has sought at various times the help of a good many theologians, that such a theology is at present in a fragmentary and unsatisfactory state. Doubtless most or all of the questions raised in this article have been dealt with in one way or another; some of them are just the secular problems of theology or philosophy in a particular form. But it cannot be denied, I think, that theological writing as it bears upon the social message of Christianity is to a large extent scattered and occasional. It explains to a considerable extent why our social witness is so confused and ineffective. Whilst we cannot be too thankful for C.O.P.E.C., and the C.O.P.E.C. reports, we recognize that they are only an early and imperfect instalment of a tremendous task.

Agreement among Christians on social questions is in no case likely to be easy. Sociology itself is a young science, and there are great divergences of opinion among its exponents on all sorts of matters. Yet little by little there is emerging a good deal of agreed opinion, as in almost any department of human thought where there is sustained inquiry and adequate discussion. There is no reason to doubt that the contribution which Christianity has to give to sociology, and also the limits of that contribution, would become clearer in men's minds if there were devoted to it the patient and detailed study which has been given to other branches of Christian doctrine; and that there would emerge here as elsewhere, not unanimity or anything like it, but a growing consensus of opinion on the most important matters, and at least a clear apprehension of where we agree and where we differ. And that would give a new clearness and a new authority to Christian pronouncements on social questions which would be an immense gain. The social reformers would be grateful to the theologians for a more adequate theology of the social gospel.

H. A. Mess.

THE CHINESE MIND AND THE CHRISTIAN MESSAGE

It has been said that "the Chinaman and the mosquito are the two mysteries of creation," and popular opinion in the West still tends to regard the Chinese mind as something of an enigma. It is also a common belief among the Chinese that the Anglo-Saxon mind cannot understand them, and that this radical inability is the cause of many of the misunderstandings from which China suffers in its relations with the West. On the other hand, it may be asserted with some confidence that in better informed circles growing contact between the West and China is dissipating this popular fallacy. We are at least in the process of realizing that far from being "the oddest and most absurd" of the peoples of the earth, the Chinese are, in very real and fundamental way, one with the rest of the world, and that their differences for the most part are differences of emphasis rather than of fundamental attitudes. To say this, of course, is not to deny that China, like other nations, has its national bent, and no one who knows the people would deny that this bent is well marked. Considerations of national history point to this. A competent observer [1] has written: "No other race with which the world is acquainted has been so consistently true to itself, no other nation has preserved its type so unaltered, no other nation has developed a civilization so completely independent of any extraneous influences. No other nation has elaborated its ideals in such absolute segregation from alien thought, no other nation has preserved the long stream of its literature so entirely free from foreign affluents, no other nation has ever reached a moral and spiritual elevation comparatively so high above the heads of contemporary states." The historical fact of China's long isolation from the thought currents of the rest of the world, however, while it has produced some striking characteristics of attitudes among the people, at the same time suggests a caution in our attempt to get at the real Chinese mind. It is a commonplace of psychology to state that no individual personality can truly become *itself* in isolation; it requires for self-development the presence and stimulus of others. It is only where two or three are gathered together that the individual truly is. The same is true of nations. It may, therefore, be seriously doubted whether we have as yet seen the real Chinese mind. At any rate it would seem we are only beginning to see it as China is beginning to take her place in international society. We have to be on our own

[1] Brinkley, *Oriental Studies: Japan and China*, Vol. x, p. 1.

guard, therefore, against over-dogmatic generalizations, particularly regarding the supposed limitations of the Chinese mind, and we have to give full weight to the emergence of new features where they are becoming visible in the China of to-day.

At the outset, and in order to give our particular study a background, it may be useful to indicate some of the more general characteristics of the Chinese people. Perhaps there is no better summary of these than that given by Dr. A. H. Smith in his well-known *Chinese Characteristics*. He describes the Chinese as "the most numerous, the most homogeneous, the most peaceful and the most enduring race of all time." The following traits are enumerated: physical vitality, absence of caste, talent for continuance, absence of nerves, industry and economy, talent for organization, respect for intellectual and moral forces, conservatism, politeness, disregard for time and accuracy, talent for indirection,[1] indifference to comfort and convenience, absence of public spirit, and contempt for foreigners. In the main this list is accurate, and it may serve to introduce this investigation of those characteristic attitudes of the Chinese people which, broadly speaking, may be called "the Chinese Mind." Four aspects naturally present themselves—social, intellectual, moral, and religious.

The ruling *social concept* among the Chinese has been, and in large measure still is, the family, and the outstanding social emphasis is loyalty to the family and reciprocal responsibility.

The Chinese clan and nation are the Chinese family writ large. "The real organization in the State religion is the family, the real church is the family with its ancestral tablet in every house, and its ancestral hall in every village and town." An essential requisite according to China's sage, Confucius, for a man who aspires to govern the nation is that he shall have proved himself capable of ruling his own household. Filial piety is the root of all virtue. "The duty of children to their parents is the fountain whence all other virtues spring, and also the starting point from which we ought to begin our education."[2] Both in theory and practice this family bond supersedes all others. Confucius teaches that it shows uprightness on the part of a father when, in obedience to the call of family loyalty, he conceals the misconduct of his son, and on the part of a son when he conceals the misconduct of his father. Mencius goes so far as to claim that family loyalty justifies a son in shielding his father from punishment even for the crime of murder. Duty to family comes before duty to State. The son is to be filial before he is to be patriotic. "The filial piety with which the Superior Man serves his parents may be transferred as loyalty to the ruler." This is brought out vividly in the paragraph from Mencius alluded to

[1] See below, p. 440.

[2] Unless otherwise stated, the quotations are from the Chinese classics.

before. Mencius is asked what one of the ancient emperors of the Golden Age would have done had his father murdered a man. His reply is : " Shun (the emperor) would have regarded abandoning the Empire as throwing away a worn-out sandal. He would privately have taken his father on his back and retired into concealment. . . . There he would have been all his life cheerful and happy forgetting the Empire." In this fundamental attitude of the Chinese we have a very marked contrast between them and their neighbours the Japanese. In Japan loyalty to the State comes first, but in China it has been subordinate to that of the family. This difference of emphasis helps us to understand why, in Japan, we have a highly organized and efficient central Government, while in China such a Government is still far to seek. " The first duty of a son is to pay a careful attention to every want of his parents. The next is to serve his Government loyally, and the last is to establish a good name for himself."

It is true that in Chinese ethics we have conduct viewed under five relationships, which " constitute the universal path for all under heaven," and that these introduce the relationship between ruler and minister, and between friend and friend, as well as between various members of the family. Yet here again the family rules. Friendship is by no means absent in Chinese society, but is not often in evidence between the sexes. In the female side of the relationships only the wife is specifically mentioned, and her contribution is indicated in terms of submission. As an outcome of this loyalty, obedience to parents, and care for their welfare, especially in old age, has become a striking characteristic of the Chinese son, and with this has gone a deference to the judgment of the elder brother on the part of the younger which is unique in our modern world. Of no people have Paul's words been more true than of the Chinese in family and clan life : " Whether one member suffer, all the other members suffer with it, or one member be honoured, all the members rejoice with it." In *The Problem of China*,[1] Mr. Bertrand Russell has said : " Filial piety and the strength of the family generally is the weakest point in Confucian ethics—the only point where the system departs seriously from common sense." Whether a missionary would agree with this or not, it is becoming evident that not a few in New China circles do agree with it. At any rate, in recent years this ancient loyalty has begun to be seriously modified, if not undermined. It can exist in its old form only when the family lives together in one place, as Confucius seems to have realized when he forbade the son to travel far from home. With the advent of railways and factories, and the increasing allurements of city life, families get broken up, and new homes are started far away from the old ancestral home. Added to this, we have the

[1] P. 36.

advent of our Western individualism, which is being earnestly advocated in the writings of some of the Renaissance leaders, and hailed as a great and necessary emancipation by many of the student class. Agitation for emancipation from extreme parental control in the matter of marriage is perhaps the most striking instance of this new attitude, and difficulty in the way of achieving it is the cause of the moral shipwreck of not a few promising young lives who defiantly adopt "free love." Undoubtedly the forcing of unsuitable marriages upon children on the part of parents has been, and is, the cause of considerable unhappiness with resulting unfaithfulness in subsequent married life. All who come into close contact with students know of such cases, and of the misery often caused by the early marriage of students.[1] Finally the bond of loyalty to the State, or patriotism, is receiving new emphasis. The political and social events of recent years have given a great impetus to patriotism. National dangers, aspirations, disappointments, have all gone to intensify this sentiment, and in the hearts of many in "Young China" it is tending to become of first importance.

In the sphere of social loyalties, therefore, China is in a process of at least partial transition. No one can say yet how far wider loyalties will displace the ancient family bond. Speaking generally, it is still dominant. The fifth commandment is still the first in importance. However, wider conceptions are bound to grow, and whether they will work for greater good or not depends in large measure on how far what is good in the older loyalty is conserved in the newer forms and so made serviceable, not only for the national life, but for the moral and spiritual life of China, and of the larger world.

Turning to the intellectual aspect of the Chinese Mind, it would seem that the Chinese interest in truth has been predominantly practical. Reason, rather than intuition and feeling, has been emphasized; but a large place has been given to authority and tradition, and speculation has not been encouraged.

One of the Five Virtues in the teaching of Confucius is knowledge. The ideograph used is composed of the symbols for arrow and mouth. It has been suggested, therefore, that wisdom means "speaking to the point." This may be bad etymology, but it is good interpretation. The test of wisdom is practical usefulness.

While China has had philosophers who, like Laotze, minimized the value of seeking truth, or, like Yang Chu, scorned and despised it, the people have wisely followed their greater teachers, who say that truth is to be sought with all man's powers, and no circumstance is

[1] An endeavour to meet this problem on the part of one Christian College in China is expressed in the following rule (which by the way is quite popular among the students, and touches the parents on a tender spot): "It is considered that a student who gets married while his name is on the school roll is more nearly able to pay the costs of his instruction and hence shall pay double tuition."

to be allowed to hinder the search. "Those who know (truth)," says Confucius, "are not equal to those who love it, and those who love it are not equal to those who delight in it." Or again, "A scholar whose mind is set on truth and who is ashamed of bad clothes and bad food is not fit to be discoursed with."

We must note, however, that what Confucius urges is not a quest for truth as we have come to understand it in the West. He emphasizes the necessity for thinking—"I do not open up the truth to one who is not eager to get knowledge, nor help anyone who is not anxious to explain himself. When I have presented one corner of a subject to anyone and he cannot from it learn the other three, I do not repeat my lesson"—but distinct limits are set to the reasoning process. He himself at the age of thirty had reached "settled opinions," and at forty "had no doubts." On one occasion he tells us he had spent a whole day and night in continual thought. "It was of no use, the better plan is to learn" (that is from others and especially from the past). The same limitation is expressed in the oft-quoted words where the sage describes himself as "a transmitter and not an originator, believing in and loving the ancients." Thus the Chinese realm of truth is not an abstract one. It lies mainly in knowing men, the decrees of heaven, and the ancients, and the value of knowledge lies mainly not in any logical consistency or system, but in the ability it gives to rule justly and kindly, to live correctly, and to advance the happiness and prosperity of all men.

This conception of truth, and this attitude towards the quest of it, have dominated the intellects of China for many centuries. The result has been—to use the words of a recent Chinese writer—that "they have trod on the beaten paths and have not dared to enter a bypath of innovation. They have desired to return to the days of Yao and Shen, and lament the insurmountable difficulty of returning to those primitive days. They have admired the setting sun for its splendour, but turned their back on the glorious dawn."

This state of affairs has been made possible largely by the long isolation of China from the thought currents of the world's intellectual life. The beginnings and development of philosophy and the sciences in the West passed China by, and only India has made to it any important contribution of outside thought. While evolution has been transforming our thought world, and our civilizations have been developing their capacity for industry, learning, politics and war, China has gone on repeating her ancient classics and moral maxims in a language which has not yet reached the alphabet stage.

The result to-day is what might be expected from a people with the high mental powers of the Chinese. In no sphere of life is China so radically perturbed as in her intellectual outlook. A new intellectual world has been brought to the country, and the glory of it has simply captivated its young minds. Speaking of his recent

visit as a "philosopher and friend," Professor Dewey says [1] he found "an eager thirst for ideas beyond any existing in the youth of any other country on earth."

These observations are in keeping with the considered opinion of missionary leaders as expressed in the Edinburgh Conference volumes, where it is stated [2] that the Chinese have a mental capacity and willingness to apply the mind unremittingly to study which may one day make them the greatest students in the world. Undoubtedly they show some capacity for critical judgment and an ability to grasp ideas that are new, and when that has been further developed it will become more and more clear that the Chinese intellect is by no means essentially wedded to the concepts and attitudes of the past, but has ability to follow the best thought the West can give, and in time contribute considerably to the volume of common truth.

At the same time inherited traits are still much in evidence, and the new rush for knowledge is creating problems of its own. Every teacher of Chinese youth knows how difficult it is to get his students to exercise critical judgment on the contents of a book even if they are specifically asked so to do. "It is written" is still far too often the end of the thinking process. Books are far more often quoted than studied, and the student in critical papers wonders why his array of the opinions of different authors is so severely criticized by his teacher, and how such *written* opinions can be inconsistent with one another. Even in discussions, and in much of the literature of the modern movement, it is only too evident that Young China has not yet learnt how to ask real questions—China's questions—but is plagiarizing its questions, as it is plagiarizing its answers, too much from the West. Of course there are notable exceptions, and the tendency instanced is by no means confined to China. It is, however, sufficiently marked in China to-day, alike in the social, political, ethical, and religious spheres, as to present a real problem.

In its *moral aspect* the Chinese mind presents a phenomenon somewhat unique. Myers has pointed out [3] that, with the exception of the ancient Hebrews, the leaders of thought of no people have so insistently interpreted life and history in terms of ethics as have the sages of the Chinese race. Moral considerations strongly colour the Chinese outlook on life, and still constitute the main standard of valuation, at least theoretically, for culture and progress. Morality

[1] *Asia*, July 1921, p. 586. Compare Bernard Russell's statement, *op. cit.*, p. 203 f. "Chinese students are able and extraordinarily keen. Higher education suffers from lack of funds and absence of libraries, but does not suffer from any lack of the finest human material."

[2] *Carrying the Gospel*, p. 82.

[3] *History as Past Ethics*, p. 53.

however, has its peculiarly Chinese stamp. It is intellectually conceived, is cautious rather than heroic, and tends to opportunism.

The ancient sages have some fine things to say about righteousness. For instance: "With coarse rice to eat, with water to drink, and my bended arm for a pillow, I still have joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud" (Confucius). "I like life and I like righteousness, but if I cannot keep the two I will let life go and choose righteousness" (Mencius). Similarly, of virtue Confucius says: "Virtue is to me more than either fire or water. I have seen men die from treading on fire or water, but I have never seen a man die from treading the course of virtue." "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

Fundamental to the Confucian idea of virtue is the doctrine that man is "born for uprightness," and although some other philosophers have cast doubt on this doctrine, claiming that human nature is either a mixture of good and evil (Yang Hiung), or essentially evil (Siun Kuang), it has been fully accepted by the Chinese people, and is fundamental to their view of moral life. Mencius has emphasized it in his well-known saying: "The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good just as all water flows downward." In keeping with this doctrine almost the first sentence in the first primer which used to be placed in the hands of the Chinese schoolboy reads: "Man's nature is originally good." The same truth is taught in the Chinese doctrine of "conscience." There is a striking sentence in the *Book of History* where an emperor says: "God (Shang Ti) has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." Similarly, appeal is made to the "Good Heart," or the "Heaven Principle" in man, the idea being that man has an innate wisdom which requires only to be developed by knowledge, and a will set on virtue, in order to attain complete righteousness. The "Superior Man" is thus spoken of as the man who develops himself upwards, in contrast to the mean man who develops himself downwards. The virtues he attains—benevolence, righteousness, propriety and knowledge (of life)—are "not infused into him from without, but he is furnished with them." "What the Superior Man seeks is *in himself*."

The "high-water mark" of Confucian morals, and the essence of Confucius's teaching is expressed in a word variously translated reciprocity, sympathy, charity, altruism. The ideograph is composed of two parts meaning respectively *similar to* and *heart*, and Confucius explains it in his Golden Rule—"what you do not wish done to yourself do not do to others." Higher than this we are

told the sage cannot go, and even the best disciple of Confucius was not able to attain to it.

This worthy ideal, however, does not seem to have exercised a very great dynamic influence on Chinese ethics—at least outside the family or clan relationship. While too much should not be made of the negative form of the Golden Rule, yet undoubtedly the negative element in it has been emphasized in practice. "We respect Confucius," said a modern official, "because he never taught any man to err."

The average Chinese would side with Confucius rather than Laotze in the following: "Recompense injury with kindness," Laotze had said. "No," said Confucius, "recompense it with justice, and kindness with kindness." The ethical ideal of Confucianism does not create a passion for righteousness such as possessed the great Hebrew prophets. At best it has been a restraint rather than an inspiration, and calls for a sort of dignified rectitude in keeping with the particular situation. Says Mencius: "Confucius among the sages was the Time Discerner," and when this sage felt the situation did not call for a firm stand he was prepared to allow adaptation even to the extent of a departure from truth-speaking in the strict sense. The example of Confucius in this regard is largely responsible for the prevalence of what Dr. A. Smith calls the Chinese "talent for indirection." One of my students once wrote, with more self-revelation than he suspected: "The difference between right and wrong is a thin *hairy* line."

At the same time it should be gladly conceded that China has cause to be proud of her ethical standards. Few missionaries will not appreciate the truth of the following:[1] "A stranger has not long arrived in the East before he forms the opinion that, to put it from a dogmatic Christian point of view, the heathen Chinese are disappointingly good, and as the years go by this impression will, in many respects, be deepened rather than effaced." As an example of just such an impression, Professor Dewey's words[2] are worth quoting: "At no other time and in no other place have moral ideals, apart from ecclesiastic reinforcement and theological support, been so widely disseminated." Yet one is even more impressed with the inadequacy of China's moral system to meet her modern situation. It has failed, and failed sadly, and in many Confucian quarters the failure is admitted. It has not produced the character China needs to save herself. Russell specifies three outstanding defects in modern China—avarice, cowardice, and callousness. Others equally serious could be mentioned.

The missionary claims as the root cause of this failure the absence from Chinese morality of a worthy religious reinforcement, with its attendant enthusiasm and strength. So far comparatively few of

[1] Moody, *The Heathen Heart*, p. 56. [2] *Asia*, May 1921, p. 445. Cf. p. 447.

the leaders of the New China movements will admit this, and, of course, the two Western philosophers mentioned have done their best to confirm them in their view. While, therefore, the missionary finds in the moral attitudes of the Chinese people a vital point of contact, yet he is conscious of serious lacks. Most Chinese admit the inadequacy of the present ethical standard of China as tested by results, but fix their hopes on education divorced from religion. That "politics" will save China few now believe. Multitudes, however, still believe that education will. In this, modern China is but repeating the idea of the ancient emperor who wrote: "Educate your sons and younger brothers *in order to hinder them from doing what is wrong*"—a noble half-truth, but no truer to-day than in the time of Socrates.

Signs of what the West would call a specifically *religious attitude* towards life are not widely prevalent in China. Worship of spirits has been carried on, but largely for material benefits. Belief in a Supreme Ruler or Providence is general, but there is no idea of fellowship with the Being, although it is believed that good conduct is well pleasing to Him. A Japanese professor has said of his native religion, Shintoism, that it was too honest to invent a theological system. The native religions of China (Confucianism and Taoism) have no theology, but this fact is less a tribute to the honesty of their adherents than an evidence of lack of interest in the subject. Recently a Chinese student leader wrote:[1] "Personally I believe the Chinese people as a whole are religiously bankrupt. Ask the average man on the street as to his religious ideas and experiences, and he would scarcely know what to do." Moody, in the work already quoted, reaches a similar conclusion: "In our sense of the word the people have no religion at all, or almost none. They have no communion with their gods, and if they ever pray it is for good harvests, trade, safety, health, and so on. There is no confession of sin, and never a prayer for grace to live a life well-pleasing to the gods. . . . The one religious thought is that good behaviour is acceptable to the gods, and especially to Heaven."

Perhaps the most characteristic utterance of the Chinese mind regarding the spiritual world in general is the oft-quoted saying of Confucius: "To give oneself earnestly to the duties due to man, and while respecting spiritual beings, to keep aloof from them, may be called wisdom." The subjects Confucius avoided were "extraordinary beings, feats of strength, states of disorder, and *spiritual beings*." While himself observing the rites of ancestor worship, he had little to say of the spirits which that worship presupposes: "While you are not able to serve men, how can you serve their spirits? While you do not know life, how can you know about

[1] *Christian China*, April 1921, p. 286.

death ? " Modern China, as well as the sage, speaks in the words:[1] " If I say the dead have consciousness, I am afraid the filial son will neglect the living and serve the dead ; but if I say the dead have no consciousness, I am afraid the unfilial sons will give up burying their dead and sacrificing to them. Whether the dead have consciousness or not, we shall know it when we ourselves die. It is not too late." Confucius preferred to speak of Heaven (T'ien) rather than of God (Shang Ti), and this preference led step by step to the Supreme Being becoming merely a principle. This religious indifference of Confucius and his interpreters has been the more potent on the religious attitudes of the Chinese in that, before his time, the Supreme Being had been only dimly seen through the thick veil of nature, and had therefore no very definite personality. In addition there had been an age-long separation between State and people in regard to His worship. The worship of the Supreme Being was appropriate only to the emperor as the Son of Heaven, and the common people had perforce to be contented with the household gods and the spirits of their ancestors. To-day one finds sentiments in common use such as: " The intentions of Heaven are in the hearts of men " ; " The Heaven Ruler bestows blessings." The blessing of Heaven is commonly invoked in marriage and on important family occasions, but at best Heaven is but a watchful superintending deity, and too great to pay much attention to the affairs of common folk. Like the Chinese emperor, Heaven is far away, and local spirits rule in the affairs of the particular community, just as the village elders do. The thought of communion with Heaven is at least as strange to the average Chinese as the idea of gaining the ear of the Emperor or the President. Dr. Legge once wrote : " I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of anyone actually loving Him, has yet to come under my eye." The result of all this is that China has not yet even a term for religion as it is understood by us, and outside Buddhist and Christian circles China is probably more nearly agnostic religiously than any other great people. Buddhism has in a measure called forth a religious attitude to life. It has introduced compassionate deities, and encouraged personal devotion to them. It has also taught the law of suffering for sin, the need of spiritual enlightenment, and the seriousness, mystery, and eternity of existence. On the other hand, however, it has bred superstition, idolatry, fatalism, a low idea of sin and of salvation by faith, and, of course, a monastic ideal of

[1] Similarly Chu Hsi, the standard interpreter of Confucius, says : " Those who have no form or shade it is difficult to apprehend. Do not bother about them. Whether there are spiritual beings or not it is not easy to tell. Even if I told you would you understand and believe ? Let us try to understand what ought to be understood, but leave the rest. If you know the principles of daily life you will naturally perceive the law relating to spiritual beings."

virtue. There are some signs of a revival in Buddhism, but it seems to be directed to the multiplying of " good works " rather than religious devotion in response to Divine love.

In general, therefore, the Chinese mind in its religious aspect, while ready to appreciate the social teachings of Christianity, is not prepared to assimilate the deeper elements of the Christian message. Such elements present to it ideas new and strange and difficult. Christianity, speaking generally, does not minister, except socially, to any felt want, and its message is thus apt to be interpreted as a new " teaching " to be intellectually absorbed, rather than a new kind of life to be lived in dependence upon God and in loving service to men. Every missionary can at least understand what Moody means when he says: " I could desire a little less morality, and a little more religion." [1]

Recent movements in China do not seem to show a deepening sense of religious need outside the circles of Christian influence. While there are many prepared to try Christianity, as they understand it, as a social remedy to " save China," not a few, prominent in the new movements, claim either that China has all the religion that she needs, or that religion is an outgrown, if not even harmful, superstition. These facts set for the Christian teacher a difficult task, and a problem of approach not easy to solve.

The conclusion of this brief study may, therefore, be summed up as follows: The Chinese are a people whose social consciousness has been developed in terms of extreme family loyalty, but who are undoubtedly beginning to awaken to the fact of national bonds, the duty of citizenship, and the rights of the individual personality; whose intellectual bondage to tradition and authority is still marked, but who are learning to appreciate the scientific method, to question the why and whither of things with greater persistence, and to apply their virile intellects to the task of finding a rational basis for national progress and for personal belief and conduct; whose moral attitude, on account of its being so largely divorced from religion, and based on an optimistic belief in the ability of enlightened human nature to achieve virtue, tends to be self-satisfied, cautious, and prone to easy compromise; and whose religious consciousness is largely dormant, and content so to remain.

Now, if these conclusions even approximate to the truth of the situation, and the Christian missionary is to be, like Confucius, though perhaps in a higher sense, a " Time Discerner," it would seem that he is called upon to give thought—and much thought—to the presentation of his message. It is his duty to try to view it from the point of view of the modern Chinese mind and attitude and so make it, so far as he can, as much acceptable as it is worthy

[1] *Op. cit.*, p. 215.

of acceptation. The purpose of this paper does not call for any discussion on the essentials of the Christian message, the extent to which our presentation of it is controlled by the Bible, the Church, or Western thought forms. It would suggest some appropriate lines along which our message may now be studied and stated.

I suppose most of us would agree that the supreme aim of our message is to lead people into an experience of Divine Sonship such as was revealed and realized by Jesus Christ. It is this experience, therefore, we must endeavour to make the possession of the Chinese people. Therefore we must try to present this ideal of sonship to God as the supreme social bond and inspiration of life, fitted best to conserve, interpret aright, and enoble, all worthy human relationships. We have noted signs of the partial disintegration of the family bond in China, the emergence of individualism and of patriotism. Surely we have here a splendid point of contact for our message of Divine Sonship and the Kingdom of God? There is much of value in the ancient Chinese loyalties and sense of mutual responsibility. What is more fitted to conserve these values, and at the same time deepen and widen them, than the Christian ideal of sonship to the great Father? Within this relationship marriage and family loyalty is seen, not merely as a duty, but as an opportunity under the eyes of the great Father for individual and social good in *mutual* love and service. Reverence for personality is reinforced by the consciousness of its divine origin and meaning. The common faith and aspiration, which naturally possesses those to whom this bond is real, strengthens and ennobles patriotism, while at the same time they transcend its limitations and visualize humanity as a potential brotherhood within the world-wide Kingdom of God. In a word, it gives perspective, and an all-inclusive bond for life's relationships which nothing else can give. As evidence of this we can bring before the Chinese people all the failures of the world, as well as its partial successes, in the attempt to realize a brotherhood. The facts of Chinese history here become pertinent, for, in spite of the Sages, the family has not been able to produce the patriot, or the citizen, let alone the conditions of a wider brotherhood. It is a moral as well as a physical fact that brotherhood involves sonship, and sonship fatherhood, and, after all, the only approximation to this brotherhood the world knows to-day is within religious communities and particularly within the Christian community, where the bond of union is not that men are of one human ancestor, or of one family, or of one race, but that they are sons and daughters of the living God. Thus the old Chinese saying, " All within the four seas are brothers," is lit up with a new meaning, " Our Father, who art in Heaven. . . . Thy will be done on earth as it is in heaven."

In the second place, I think we should endeavour to meet the Chinese quest for truth by presenting the implicates of this ideal

of Divine Sonship as giving the best consistency for thought, and the highest meaning for life, and therefore worthy of acceptance.

We have seen that one of the great causes of unrest in China to-day is a changing attitude towards Truth. Tradition and authority are bound to prove more and more inadequate. Here, again, we have an important point of contact.

It is scarcely necessary to point out that the meaning of Truth itself has been undergoing a process of partial transformation in the West. There is a marked tendency to view it less abstractly, and to replace absolutist philosophy and rationalistic psychology by various types of Pragmatism, and of Functional Psychology. Thus the test of Truth is becoming value for life or ends, rather than merely consistency for thought. This change is of great value to the Christian message, and, moreover, is singularly in keeping with the characteristic Chinese attitude.

The main function of a religion in relation to truth is to give truth for life, truth that gives life its most adequate meaning and value, while at the same time remaining true to scientific fact. It is not required of religion that it deal directly with what may be called the circumference of truth, but that it place man at the heart of it. It is in this sense that Christ is Truth.

Now, the implicates of Divine Sonship in this realm are first of all the unity, personality, and Fatherhood of God. These facts carry with them His supremacy as Power, Righteousness, and Love. From this in turn follows the universality of the standard of Virtue and Truth, and the fact of a single purpose of good for the whole world and its certain realization. Further, they involve the immanent creative and purposeful activity of God, for Fatherhood is inconsistent with aloofness from His children, and for the same reason man's immortality is involved.

Doubtless it will seem strange to the Chinese at first to adapt themselves to such a view of reality. It will not be easy for them to bring the far away Supreme Being of traditional thought into such relationships, and even the word Father may at first lack warmth. Yet the awakening of emotion characteristic of the new patriotism, and the felt desire for a vital unity to give a basis for thought and life, will lead them to understand and feel the value as well as the truth of the Christian view. By virtue of these implicates of Divine Sonship interpreting the past and the present for them in a single purpose working for good, they will be able to value aright their ancient traditions and transcend them without a feeling of disloyalty. The intellectual inadequacy and moral barrenness of polytheistic worship will be met and transcended, while fear of the multitude of spirits will find confident belief. And the thought of a Father God, loving men and co-operating with them for the perfecting of all that is good in each personality and in the race, will not only assure

every good purpose of ultimate victory, but also will become more and more reasonable, though not less wonderful, as China learns to see through science the signs of God in the long process of human evolution, and in the facts of human life.

It may be objected to the two suggestions I have made that instead of showing how we are to produce an experience of Divine Sonship they merely indicate how it is to fit into Chinese life when it is produced. In a measure this is true ; but, on the other hand, the experience cannot be produced in abstraction anywhere, and perhaps least of all among the Chinese, where, as we have seen, the religious instinct on which such an experience in the end depends is dormant. Our proper course, therefore, is to lead up to the experience by showing its value for truth and for society, and, by thus making it desirable, help to call it forth.

The most difficult task, however, yet remains—that of moving the will of the child who has not missed his Father's fellowship to seek it. Here again, I think, our ideal of Divine Sonship contains the secret. In that it is *Divine* Sonship its possibility lies in the outgoing of God's great love and not in the achievements of man's good nature. It is thus we are called upon to present it.

It has been said that the great difference between Christianity and other religions is that in the latter we find chiefly man seeking God, while in Christianity we find chiefly God seeking man. It is for this reason that the essence of Christianity is love—Divine love, not human love; Divine initiative, not human upreaching. Now, this fact translated into the terms of the sonship we have been considering means this : God does not wait for man's adoption as son, but inspires the filial desire. He stands at the door and knocks.

What we have seen of the Chinese moral and religious attitudes does not give us much hope that they will *themselves* " arise and return unto the Father." Indeed, God is scarcely in their thoughts. Aristotle said that his " magnificent man " *would never run*—he might have been speaking of the " magnificent man " of Confucius. Christianity is the only religion which has an answer to such an attitude, an answer which Jesus gave in the parable of the Prodigal—the *Father* ran. I can see no possibility of " saving " China till somehow we can make this Divine attitude real to the people. It is no use telling people they are sinful when they don't know the meaning of the idea. Sin is not mainly a moral idea but a religious one. It will never be produced by moral maxims, or teachings ; in fact, it cannot be *produced* at all, but only evoked. The same is true regarding many of the lacks we have found in the Chinese character—sustained moral enthusiasm, self-sacrifice, conscientiousness, and so on.

Japanese Shintoists place much store by the mirror of the Sun-goddess. Into that mirror the Japanese youth is made to look, and, according to Professor Nitobe, there is produced in the mind of

the youth a true knowledge, first of himself, then, as he gazes, of his parents and what they have done for him ; and then he visualizes his country, and his king as the symbol of its law, order and peace. Thus, we are told, does Shintoism instil moral responsibility into his conscience, a filial love to his parents and forefathers, and loyalty to his king.

Along similar lines does ancestor worship work in China, calling forth out of gratitude what cannot be commanded by force.

Is it not possible for the Christian teacher to help to evoke the filial love to God which these religions do for parents and for king, and with it by contrast the unworthiness which is sincere, the conscience which is sensitive, the enthusiasm which is abiding ? *Our* mirror, of course, is the life of Christ, wherein God is seen not so much as ruling but as saving, not as receiving but as giving—in short, as supreme love. When we see to-day what some Chinese will do for love of family or country, we can draw no limits to what they may one day do for love of God. The problem is to evoke this love. It is a new and strange idea. That is the handicap, but on the other hand it is probable that we have not yet seen what China is capable of in religious feeling and faith once they are awakened. It is here, therefore, that the message of the Incarnation and the Cross finds its fitting place, for, as Pascal truly says : " The Christian religion has something astonishing in it . . . it enjoins man to acknowledge himself vile, even abominable, and enjoins him to aspire to be like God."

ALEX. BAXTER.

THE PSYCHOLOGY OF GAMBLING

A STUDY IN REVERSION

The persistence of primitive instincts in civilized men is a rich vein of gold for recent psychology. Our far-off animal, sub-human and early human ancestry plays a larger part in our present life than we had ever imagined. The analogy between man and the brute creation had indeed found expression in common thought and language in such ideas and phrases as "unreasoning fears," "animal passions" and "brutal" deeds. The ape and the tiger were recognized in the thoughtless gust of rage and the swift murderous blow long before Evolution was thought of. It has been one of the services of that great discovery to show that the connexion referred to is not that of analogy, but vital, organic and causal. "Survival" and "reversion" are new but facile keys to a multitude of familiar though unexplained facts in ordinary life. The sudden start, for instance, which is the response of the body as a whole to an unexpected sight or sound, carries us back, it appears, to the "protopathic" sensations and movements of our animal ancestor which had not yet developed a brain, and whose almost sole reaction to danger or discomfort was to move the body as a whole away from it. Our "unreasoning" impulses and "instinctive" fears and furies are rightly so described, for they are strictly in the same class with the reflexes and emotions of the animal which has not yet acquired, what we at these moments leave unused, the brain which gives at once pause and power for reflection. Crimes and criminals mirror in civilized life the savage and the primitive. "The Artful Dodger" comes out from the fierce competitive jungle of the slum into the glare of civilized law displaying the predatory tendencies and low cunning of the savage struggle for existence in the primeval jungle or the African forest. Bill Sikes is the aboriginal savage recrudescent in civilization.

There is a lighter and more pleasing side to these facts of reversion. Genius, for example, is in a quite noble sense an atavism. The poet is in an interesting way a "throw-back" to the primitive. In him the developed brain, the cultivated imagination, turns back upon man's primitive tracks and revives the age-long contact with wild nature and the open air, the keen observation of natural phenomena and thrilling interest in them which were intense for that early ancestor of ours because his survival depended upon them. Hence the charm of nature poetry, and also of the literature of adventure and epic struggle, lies in considerable measure in that subtle power

f delight which is found in the dreamy half-awaking at the poet's ouch of instincts once poignantly alive, the restoration of an ancestral tmosphere in which life was lived for countless ages, the recovery, y a kind of reversion, of an existence which was full of excitement, nd knew habitually both the thrill of watchfulness and danger on the ne hand, and on the other the intense and ever-recurring pleasure f escape.

It is, to take another instance, a familiar truth of anthropology hat the child is nearer to the primitive than the adult. The late W. H. Hudson, that observer of nature with a poetic accuracy, has in more han one passage connected the return to the primitive instincts nd associations in children with a very keen pleasure. In *Idle Days n Patagonia* he speaks of the intense delight "which children xperience in entering woods and other wild places," and continues: In almost all cases . . . the return to an instinctive or primitive tate of mind is accompanied by this feeling of elation which, in the ery young, rises to an intense gladness, and sometimes makes them nad with joy, like animals newly escaped from captivity."

The delight in all forms of open-air life, camping, totemistic names nd play at hiding and hunting, which is exploited in the various outh movements, is a "throw-back," against the innumerable epressions of civilized life, to that unconquerable "Probably rboreal," as Robert Louis Stevenson calls him, whose existence for ountless ages, so to say, was wholly open-air; and the fascination f adventure, in story and in real life, has its fountain in the very eep and dark well in the soul of that heavy-browed ancestor of our ace to whom experience in every moment of its hair-raising perils nd thrilling escapes was all an adventure.

Every vice in mankind is in some sense a return to the primitive, reversion. It is an illegitimate excess in the satisfaction of a egitimate instinct. Gambling is no exception to the rule. There s no wrong but rather much virtue in adventure and in risk for the reat ends of life: and nature has linked to them that pleasure which he always attaches to instincts and impulses which have survival alue. The fascination of gambling consists in no small degree in a eturn to primitive forms of this delight to which we have just eferred, and which we shall analyse more fully later; but it is urious and illuminating for another aspect of its psychology that ambling itself is not a practice of primitive man—it is only found here a measure of civilization exists. The fact is that the savage as no idea of chance or luck at all. What we call accidents are to im the work of mysterious power. Oddly enough he may be said o believe as strongly as the modern man of science in the uniformity f nature; for to him also everything has a cause. Only the cause o him is, as Levy-Bruhl would say, mystical, not physical. Most henomena are to him the effects not necessarily of "spirits," but of

mysterious and generally dangerous power. When a modern trusts to a mascot, he calls it " lucky," but does not explain even to himself why. He abdicates from thought about it, and to that extent he reverts to the savage to whom thinking is difficult and troublesome. The substitute for chance in the primitive mind is the expectation, instinctive, and like an animal's alertness, which makes of his whole life an adventure, that anything and everything around him may turn out to have power in it—power that is possibly helpful, but more probably dangerous. The response of the most primitive type of human to these countless possibilities of his native jungle would be not thought, but the tense preparedness of his instinctive reflexes, of flight or defence or eager pursuit, to leap instantaneously into action, like a hair trigger cocked and ready to go off at a touch. In such a situation and with such a mind there is excitement, but no worry. There is neither long foreboding nor regret : there is simply the keen expectancy and the alertness of the wild animal.

Now, if it were possible for the civilized mind to throw itself back into this state which was habitual to our very primitive ancestor, it would derive two considerable advantages. It would have, on the one hand, pleasurable excitement, and, on the other, relief from thought. Of the former we shall have more to say presently ; the latter, relief or escape from thought, is a constituent in most of our pleasures. It is significant that we call most of them " relaxations." The relaxation in smoking a pipe or listening to music or walking in the country consists in release from the effort of thought, from the tension of attention. The mental bow is unstrung. But this is a return to the mentality of our primitive ancestor to whom, just emerging from the unreflective, instinctive animal life, thought meant effort, difficult, painful and transient. Coleridge remarked long ago in reference to modern savages on " the difficulty of rendering the simplest chain of thought intelligible " to them, " the rapid exhaustion of their whole power of attention, and with what distressful effort it is exerted while it lasts ! " Recent anthropology would find the reason of this in the late acquisition by man, and the slow growth, of the co-ordinating brain, that complex instrument the use of which in civilized activities involves an effort from which the instinctive animal and the unreflective savage are exempt, an effort from which to cease is a relapse to a more primitive state of mind, and therefore a rest, a relief, and a positive pleasure.

A striking example of this psychological fact is given from his own experience by W. H. Hudson in the book already mentioned. He describes a curious practice he had of taking solitary rides into the vast plain, in which he occupied himself for whole days in gazing from different view-points at the immense desolate prospect, deriving therefrom a mysterious pleasure. Analysing his mental state on these occasions with all his remarkable skill, he notes first that he

eemed to have become "incapable of reflection." "To think," e says, "was like setting in motion a noisy engine in my brain; nd there was something there which bade me be still, and I was orced to obey. My state was one of *Suspense and Watchfulness*, yet had no expectation of meeting with an adventure. . . ." This ondition of mind was accompanied, he continues, with "a strong eeling of elation." He explains this experience thus: "It was lation of this kind, the feeling experienced on going back to a mental ondition we have outgrown, which I had in the Patagonian solitude; or I had undoubtedly *gone back*; and that state of intense watchful- ess, or alertness rather, with suspension of the higher intellectual aculties, represents the mental state of the pure savage. He thinks ttle, reasons little, having a surer guide in his instinct; he is in erfect harmony with nature, and is nearly on a level, mentally, vith the wild animals he preys on, and which in their turn sometimes rey on him."

The two elements which are of special interest to us in this striking nalysis are, on the one hand, the return to a primitive mental state, nd, on the other, the elation or pleasure which accompanies it. t goes far to explain the fascination of gambling. That fascination onsists in considerable measure in relief from the strain of thought. The man ceases to think, and casts himself with abandon upon chance r luck, which are mere names for the immense possibilities of the nknown. This explains why the idea of luck played so great a ôle in war mentality, and why gambling was so prevalent at the ront. The escape from thought in that terrible environment was nost welcome: and it was found in games where chance took the lace of thinking. The war mentality was in other respects very nuch that of the savage. In war the man becomes the hunting, iding, predatory primitive. Life itself in the battle zone was one uge gamble; the ancient adventure was renewed of the frail human n the midst of a jungle crowded and quivering with perils. A whole vorld of unknown, uncontrollable, possibilities—the rain of shells, the idden mine, the surprise attack—with which thought was helpless o cope was around the man, like the world of the savage; and he ook refuge in not thinking about it at all, and in absorption in those ames in which he exploited the illimitable possibilities of the un- nown. His stoical calm, so wonderful to outside observers, was robably a recovery of that unthinking "suspense and watchful- ess" which Hudson identifies with an attitude of primitive nentality; and his tendency to gamble was at once a relief from he effort and agony of thought and the recovery of the elation of dventure in a world of unknown possibility.

We have now to approach more closely the analysis of the pleasure f gambling. There is in it, as we have seen, the negative satisfaction f escape from thought; and there is also the elation to which Hudson

refers, produced partly by that suspension of thought, but partly by the mere return to a primitive mentality, the satisfaction of escape into an ancient mental atmosphere from the comparatively recently imposed repressions of civilization. But there is a keener pleasure to be accounted for. It is, briefly stated, the pleasure of risk. Now why should risk carry with it a pleasure? It is not wholly to be identified with the delight in adventure. The latter's attractiveness lies partly in something independent of danger. Adventure is associated with the insatiable curiosity, the need to conquer the unknown, which has come with man's acquisition of the neo-pallium, the co-ordinating brain, the newest condition of his survival as a human being; to which curiosity nature, as is her way with instincts or impulses which have survival value, has attached a biological pleasure, the satisfaction, namely, even the delight, of forming ever new and richer totalities of experience, the pleasure of the complete thought, of greater grasp upon the unknown so as to drag it out of the dark into the light-circle of the known. The pleasure of risk is something different. We find that this also has a very deep anthropological root. And we arrive at it in the following way.

We have most of us at one time or other been in danger, and can recall the thrill of delight in having escaped. It might be overlaid by an impulse of gratitude to the powers above, but it was an intense pleasure. The life of primitive man was one of constant peril. He must therefore have known as constantly the delight of escape. If he knew the thrill of fear, with Sabre-tooth upon his track, he knew the thrill of being safe with which he threw himself down panting on the floor of his cave in the cliff. These two mental states would therefore naturally become closely associated in the mind of man, the peril and the pleasure, the risk and the delight of escape. This would be an advantage biologically; for, in order that man should continue to evolve in the line of humanity, it was necessary that he should take risks, and equally necessary that he should escape. No doubt the Bandar Log of the *Jungle Book*, the monkey people, came down very near sometimes to Bagheera the Panther, simply for the fearful joy of scurrying away to the higher branches. This, we take it, is the supreme fascination of gambling. It is by taking risks to recover the ancient pleasure of escape. And it may be recalled that, as we saw, the attitude of the gambler is a return to the primitive type of mentality in that he abandons thought, for the nonce, and assumes that position of unreflective expectation towards the unknown—the true ancestor of Micawber, "waiting for something to turn up"—which is characteristic of the savage mind.

On this theory we have a sufficient explanation of the fascination of playing for progressively higher stakes. The greater the amount that is risked, the greater the pleasure of escape. It may seem curious that we have not mentioned the love of gain, or the love

f money, as a cause of gambling. But love of gain is negligible as motive for this practice, except with bookmakers, for whom it is a usiness, and a profitable one. The desire to make money pure and imple leads men into the ordinary channels of business life ; it is he fascination of risk and the pleasure of escape that makes the ambler. The modern psycho-analyst would probably see in all the systems " by which the plunger hopes infallibly to win, a very imple disguise of the gambler's passion (" transference," as it is alled), the fascination of the risk associated with the pleasure of scape.

Some further light may be thrown on the nature and causes of ambling by reference to a circumstance observable in modern ociety, namely, the unequal prevalence of the practice of it in the hree main classes of that society. It appears to the present writer hat gambling is more common at the extremes of the social scale han in the middle. The landowning aristocracy and the otherwise ery wealthy class, on the one hand, and the lower class, the lower vorking classes and the very poor, on the other, bet more than the omfortable business class. The reasons are most likely these. It s the upper class which supports the turf, which, it is generally onceded, could not exist without betting. The bane of this class is ts security, the consequent absence of adventure, and the threat of nnui. It suffers from the repressions of civilization in the form of onventions more than any other class. But repressed instincts, as nodern psychology tells us, tend to reappear in other forms. It is herefore a picturesque fact that one refuge of this class from a life aturally barren of adventure consists in sports which, like hunting nd stalking, are a reversion to the primitive savage. The other esort is to racing, where, it may be noted, the forms chance takes re not only in the stakes and the wagers, but in the handicappings, veights and other more or less glorious uncertainties of " the sport f kings." The fascination here is the recovery of adventure in the orm of risk with its associated pleasure. The middle class, especially he comfortable business class, is not generally given to gambling. The reason is that while they have security, they also have adventure. The letter of Francis Osbaldistone to his merchant father is an dmirable description of this.) The competitive struggle of business nd the risks involved provide that spice of adventure which might therwise be sought in gambling, and which makes life for this class nore interesting than for any other, except perhaps the class which levotes itself to artistic or other distinctly creative work. The lowest lass in the social scale has both insecurity and the absence of dventure. The monotony of industrial and city life has destroyed he adventure of individual craftsmanship, and removed this class rom the interest and adventure which contact with nature provides. nsecurity in the form of fluctuating wages and unemployment and

others forms of repression make people of this class feel as men did in the war, that they are " up against " forces vast and far beyond their control, and thus assuming the character of fate or chance. To them the temptation is almost inevitable to make trial if the world of unknown possibility may favour them and fortune incline their way. Those whom the struggle for bare life makes most desperate, driving them in many ways back upon the savage mentality, are those who habitually risk as much as possible in the hope of some dazzling gain.

It may be permitted to add as a note to this study one or two further examples of this association of pleasure with escape or relief. The pleasure of looking at tragedy on the stage is no doubt partly of this nature. There is, on the one hand, the relief of knowing subconsciously that the sorrows are all unreal ; on the other hand, there is the more poignant element of escape, in that we see the " terror " and the " pity," and feel them too, but at the same time are safe from them, enjoying from some height or cave of security the delight of escape. The thrill of " Grand Guignol " is a renewal of the primitive ancestral thrill of viewing the horror but knowing oneself comfortably out of it. The moralists must decide, if they can, whether this is a justifiable reversion.

The Freudian sex theory of wit is probably an exaggeration ; but the French word *risqué,* which we have naturalized, illustrates the attraction of that type of jest or humour ; it is the pleasure of sailing near the wind of social shame and censure and just escaping, plus some other element of humour such as incongruity. It is familiar to anthropologists that to primitive man sex is invested not merely with mystery but with profound danger, with terrible power. To gamble with this peril, to approach the thin edge of this dangerous realm in veiled speech or in the mimicry of his dances, may have been one of the earliest pleasures of human wit. In primitive laughter, too, the factor of relief was most probably one of the earliest. Hysterical laughter is a common expression of intense relief in less balanced minds. In Jack London's little book, *Before Adam,* in which he shows some insight into the primitive mind, he pictures his two little sub-human monkey characters, after they have beaten the sabre-toothed tiger in the face with pieces of rock and seen him slink away defeated, going into fits of uncontrollable laughter. A dim perception of incongruity was no doubt there—between the strength of the great beast and its subsequent weakness, for instance ; but the most poignant feeling, which was also the most primitive, was the element of relief or escape.

JOHN MURPHY.

GEORGE MACDONALD

AN APPRECIATION

George MacDonald was born on the 10th of December, 1824, at Huntly, in Aberdeenshire. Huntly is a small country town bordering on the Eastern Highlands. It has not only great traditions, but also a history that is rich in romance and folklore. It is "The Little Grey Town" of *Alec Forbes*, almost encircled by hills which have given many a Southerner the finest view of heather bloom that he has ever had in his life. Huntly Castle, partly in ruins, with its narrow bridge, high arch and low walls, is a beauty spot not to be missed. One cannot miss the "Squar" if one wished, for the "Squar" is the town. Huntly shares with the neighbouring district of Rhynie the honour of having had amongst its sons in the nineteenth century names of men of world-wide fame. The small and unostentatious Congregational Church can claim two of these as her own children—George MacDonald and the renowned scholar, Dr. James Legge, who spent between thirty and forty years in China, and who applied himself to the study of the Chinese classics with such success that he was known in, and recognized by, both France and Germany as the greatest Orientalist in Europe. Oxford honoured herself and him by appointing him her first Professor of Chinese Language and Literature on his retirement from the mission field. Rhynie claims Mackay of Uganda as its contribution to the missionary enterprise—by no means a small contribution. It can also claim names of the first magnitude in journalism—MacDonald of *The Times*, Dunbar, Wm. Robertson Nicoll, and others. The question arises: How can one account for so many men of such great abilities, such indomitable resource, and indefatigable energy, many of them supreme in their line, as having been born within a few years of one another in one of the most thinly populated districts of Aberdeenshire?

Dr. Greville MacDonald, in his Centenary Life[1] of his father, accounts for him on lines that would commend themselves to the Dean of St. Paul's—on the lines of eugenics. He has given us a very interesting history of the descent of George MacDonald from the MacDonalds of Glencoe, and he has also given us glimpses of several Mackays, among them Macintosh Mackay, the friend of Sir Walter Scott—all to prove that George MacDonald owed his gifts to some of the strong personalities among his ancestors.

We are inclined to think that George MacDonald owed more

[1] *George MacDonald and His Wife*. By Greville MacDonald. Allen & Unwin. 21s.

to his gifted and honourable father, and to the intense moral and spiritual environment of home and Church than to any of his remote ancestors. George MacDonald's origin and home-life, the noble ideals set before him in his home and by his father, find a close parallel in the life of Thomas Carlyle, whom in after years he met and whom he always admired, and, so far as we know, there was nothing remarkable about Carlyle's ancestry.

George MacDonald spent the whole of his boyhood at home in Huntly, where he went to school, until the time he left home for the University. And one can say that the entire foundation of his future life was laid at home. Few authors have assimilated the traditions and the ideals of their boyhood and early manhood so completely as he, and scarcely a single writer of the nineteenth century has done greater justice to those ideals and traditions than himself. This is one of the reasons why George MacDonald, as a writer, deserves to be studied closely by all the members of the Protestant Churches of the present day—and, above the rest, by the members of the Congregational Churches.

No doubt he studied hard at Aberdeen, but, with one exception, there was no evidence of anything like distinction. He gave most of his time to the study of languages and the classics of the English language. He liked and made great progress in chemistry, but fortunately for us—and possibly unfortunately for himself and his family—that was in the middle of the century, before Germany and other Continental countries had shown the business men of the United Kingdom what immense fortunes were to be found by the judicious use of the knowledge of first-rate chemists.

His life, by his son (for which every lover of the father will always be under a great debt of gratitude to the son), though so rich in detail, is not rich in details of his college life. There are but few letters extant that were written at the University. It is possible that he had not then found out what a fine channel of literary recreation is to be found in the practice of writing friendly letters, and possibly not many letters were written during the Terms, as letters meant stamps, and stamps meant "bawbees." The "bawbees" were very scarce then, as they were for many years after.

MacDonald seems to have been very unfortunate in inheriting an apparently fine physique cumbered with a terrible load of tuberculosis which dogged his steps for the greater part of his life, and also unfortunate in being born into a home where the circumstances of the family were straitened almost to the breaking-point; yet the break never came, neither in his father's life nor in his. Still, no man of his age, unless we admit Tennyson or Browning to this priority of fortune, was more fortunate than George MacDonald, either in his father or mother or stepmother; nor was there anyone more fortunate than he in the woman who became his wife.

These four were persons of great personal gifts. His mother, Helen Mackay, was both beautiful and intellectual; but she died when her eldest boy was only eight, though she lived long enough to impress upon her son an ideal of womanhood that remained as a divine mirror within his soul throughout his life. Her name recalled the purest affection and the most hallowed devotion to husband and children. A letter written by her when the novelist was a baby was treasured by him to his dying day, along with a lock of her golden hair and a silver-set seal—a wedding gift to her husband.

The key of his personality is to be found in these precious treasures which were the emblems of the wealth he had discovered in life. Their power over him was the inspiration of his creative genius. They brought back to him more vividly than anything else could the golden memory of the happiest days, and made him feel again the fascination of the past, and recalled to him the dreams of youthful days. And after her death it was MacDonald's good fortune to find in his stepmother one to whom he could turn just as to his own mother. These two great souls furnished him with the emotional and intellectual, the moral and spiritual forces that laid the foundation of the exquisite evolution of his personality. The centre of his life was here, in that first home, known as the Mill House. The circumference of the circle passed later through Bordighera and New York, and a segment of it comprehended "The Retreat" and Hammersmith. Still the man never parted with his inheritance, nor did he ever leave his first love—"Surely it is one of the worst signs of a man to turn his back upon the rock whence he was hewn." So wrote George MacDonald himself at the age of forty-three. It is not too much to say that he never left the "Mill." He saw many cities, held converse with many men, and read many books, yet the vision that greeted him in the early days of his life in Huntly was more wonderful than the sight of any city built by man; and the intercourse between him and his father and between his spirit and that of the earth as she appeared to him, decked with heather bloom in autumn and veiled with mist and snow-wreaths in winter, and then cooed to him in the spring, and caressed him and enticed him to visit the haunts of the birds and the fish and the flowers—this intercourse was richer even than the words of the wise and the learned and the famous men. On his first journey home after his marriage he writes: "When I get nearer home I shall want to be looking out. . . . I shall feel something like the Ancient Mariner. 'Is this the kirk? Is this the Mill? Is this my own countree?'"

After finishing his fourth session at Aberdeen MacDonald decided to dedicate himself to the ministry, a decision that surprises no one now. He was a born preacher, a seer in the truest sense. His son speaks of his genius as a novelist and as a poet, and calls him a great lecturer. His place as poet and novelist has yet to be deter-

mined—it is not exactly where the son thinks, not in the judgment of this age. But it is quite possible that this age must pass away and another rise with clearer vision of the dividing lines of poetry and of fiction, before the final judgment can be passed upon him. But all that was necessary to place him among the greatest preachers of modern times was for the age of Calvinistic obscurantism of our colleges to pass into the limbo of dead things, and for the deadly conventionality of Church life to relax its fatal grip upon the living to realize that this man was a preacher sent from God. Ecclesiastical tyranny has slain its thousands, but it has staged its executions well before the public. The oppression of the laical orthodox has slain only its few, but the few have been the sons of the living God. After the wise decision of dedicating himself to the ministry, MacDonald made a very unwise one: he came to London and entered Highbury College. History is not flattering to the colleges of our denomination during that period. A London college strangled one of the greatest careers of the nineteenth century, and one of the most acute minds of all ages, for it must not be forgotten that "Mark Rutherford" was conceived in the womb of Congregationalism.

But it remains to the credit of the dead that George MacDonald was neither expelled nor strangled—though it may be due more to a combination of the poetry and the mysticism of his nature than to the perspicacity of the professors and governors. Maybe he had not then acquired that perfection of logical expression that characterizes so much of his mature work, and they did not quite comprehend his views!

On leaving Highbury College George MacDonald accepted a call to the Congregational Church of Arundel, at a salary of £150. This was the inevitable sequel of his having entered a Congregational, or rather an Independent, College. There is very little history to relate of his ministry in Arundel. He could not hold the pastorate more than three years—being found wanting in orthodoxy. He was tried in private by an orthodox laity and condemned, and when it was seen that he did not intend to resign a ministry into which he believed he had been called by God, and wherein he was putting forth all his talents, his critics set to work to cut down their promises so as to bring the salary below the line of bare existence—not a very difficult task. So Congregationalism lost the second of the twin stars of the age.

"Mark Rutherford," the keenest intellect and the greatest stylist of that or of our age, when dismissed from college, tried to preach the gospel to Unitarians, but without success. George MacDonald set himself to preach in his own house, in side streets, and wherever he could find room and listeners, only to be stricken down by illness, and then left to fight single-handed against tubercu-

losis. His crime was his sincerity; he had believed that it was possible for an Independent minister to devote his whole soul to seek the gospel truth and then preach it to the people of his charge, with the result that he found himself and his wife and babies homeless and without a spiritual charge. Alas for our glorious freedom!

The next move was to put his faith in God to another test—namely, to carry on without a fixed income from a Church. George MacDonald was one of the few men who believed sufficiently in God to trust Him in the supreme things of this life. The great lesson of this beautiful biography is to show us that one man lived in the latter half of the nineteenth century who tried Christianity in daily life and who found it practical. His story proves to us that Christianity can bear the strain of ministerial unemployment, just as much as it shows the utter failure of the local congregation, and the breakdown of Independency, when there is new light in the sky.

Except for the inevitable struggle which is the lot of any man whose health is a source of constant anxiety, the rest of George MacDonald's life is one of the most fascinating stories that the history of literature contains. The creation of great works of literary art begins where the sad story of his ordained ministerial life ends. The birth of children, whose lives become the sources of unspeakable hope and unutterable joy to the father whose soul expanded with the increased responsibility; the widening of the social circle; the making of lasting and priceless friendships; the slow but sure recognition of his powers as a writer of both prose and verse; his indubitable success as a lecturer on English literature; and lastly, the happiness of his home life—these are the great things that fill the rest of his years.

We have already characterized George MacDonald as a preacher, and so he was. To say that he was a born preacher is simply to repeat a phrase that signifies nothing by way of explanation. All the essayists and prose writers of the Victorian era were preachers; it was an age given over to preaching. But not everyone that preaches has a message, and of those who have a message not everyone in an age has a message from God. George MacDonald had such a message in the seventies, eighties, and nineties of the last century, a message born of his strong convictions. He believed in the Universal Fatherhood of God, and he believed this because he learned it at the feet of Jesus of Nazareth. The Universal Fatherhood of God manifests itself in universal love. We have no space to show how and when George MacDonald, by accepting this view, broke away from the Calvinistic tradition of his Church and his nation; but it is more than a surmise that this came through the influence of his father, as one of his finest sonnets—the sonnet of dedication at the beginning of the *Hidden Life*—suggests:—

And I, thy debtor, ever, evermore,
Shall never feel the grateful burden sore.
Yet most I thank thee not for any deed,
But for the sense thy living self did breed
That fatherhood is at the great world's core.

Caleb Morris and Frederick Denison Maurice had great influence over him very soon after he settled in London, but neither of them could be called his master. He came by his convictions through the gradual growth and expansion of his own mind and personality.

The corollary of the love of the Father is the immortality of the soul. When MacDonald was fully and finally convinced of these fundamental truths, there was nothing for him to do but to preach them; failing the opportunity to find a pulpit and church, any common platform and any unconsecrated room would serve the purpose. Since God is a Father, He must be trusted, not that He will see justice done to His children in another world, but that He will see justice done here. George MacDonald's faith in God is a living faith. God is now as manifest as in His revelation in His Son, Jesus Christ. George MacDonald is a preacher who lives by faith, orders his life by faith in the control of the world through a providential order ordained of God, Who is ever present in it.

This doctrine is taught through all he wrote, from the beginning of his literary career to the end. His rich imaginative nature helps him, the poet within him comes to the aid of the preacher. In all his poetry there is a running sermon. His earliest poem, composed upon his approaching marriage and given his young wife as a wedding gift, is a beautiful sermonette on Love and Immortality through Love. The other poems, "Within and Without," and "A Hidden Life," are replete with the same themes—and there is very little that is amateurish about either of these, though they were among his earliest efforts at authorship.

But to review either the whole of his poetry—which is great—or his prose—which in some respects is greater—would require more space than this article could afford. Still, the conviction of George MacDonald's destiny as a great preacher would deepen by a careful reading of any of his masterpieces; either his *Diary of An Old Soul*, or the *Annals of a Quiet Neighbourhood*, or *David Elginbrod*. Judging by the impression left on one's own mind through a quarter of a century of constant perusal of his works, George MacDonald seems more certain of the presence of God in the Universe than of any other ultimate fact. In this respect he comes very near Cardinal Newman, who, to after ages, may appear the ideal preacher of the century. George MacDonald, like Newman, never could get away from that haunting presence, even in the lighter moments of his authorship, and in the most serious it possessed him as it did Isaiah or Ezekiel, Savonarola or Lacordaire. It was the most potent

orce in all his creative impulses. For him it dominated, and finally ontrolled, all human agencies, and was ever urging on the faithful n the fight against all falsehood, meanness, cunning and treachery. Ie was not a sentimental preacher like the majority of the pro- essional preachers of his age, who were great artists in the pulpit nd who filled fashionable churches, but whose homiletic legacy to he twentieth century is too much cumbered with words to be reasured by this or any other age. He was too conscious of evil o be sentimental. His *Unspoken Sermons* have no parallel in the anguage. Those of Bishop Butler are the nearest, except, again, hat Butler's sermons are argumentative from beginning to end, vhereas George MacDonald's sermons are made up of a series of ntuitional observations that carry on without the shackles of argu- nent. The Bishop was a past master of logic ; George MacDonald vas a poet, whose vivid imagination was more than a handmaid in he service of his mind. He was a prophet in the most genuine ense of the word. He came to his own, and his own knew him not. When later in his life he sat in the congregation, the preacher was truck by the incongruity of the situation " that he should be there nd anyone else preaching ; but I was not sure whether I dare ask im or ought to ask him, and I let the opportunity slip. I have ever forgiven myself." That is an epitome of his life ; that is the udgment of the denomination that produced him ; that was the lestiny of the man to whom God had given great talents, and no ess than ten in number. To that very man he had given this ounsel, which is not a counsel of perfection : " But, after all, what ver help or comfort anyone may try to give you, it is but to follow he advice of Jesus : ' Enter into thy closet, and shut thy door, nd pray to thy Father in secret.' Pour out your heart to God— et down on your knees—He will help you as no one else can, and vill give an answer of peace."

Moses Williams.

THE STUDENT CHRISTIAN MOVEMENT

Mr. F. S. Marvin, in *The Century of Hope*, includes the birth of the Student Christian Movement among the great and encouraging events of the nineteenth century. It would exhaust space and patience to give any detailed survey of the Movement's history, but something can be said shortly which may be both interesting in itself and which certainly throws light on its character and on its meaning to-day.

The Student Christian Movement came into being as the result of several converging streams of influence, but its beginnings can be traced back clearly to the evangelical revival of 1859–61. One direct result of the revival was the establishment of a daily prayer meeting among the undergraduates at Cambridge in 1862. In 1873 Moody and Sankey began their mission. Meetings held in Cambridge in connexion with it, though not conducted by them, gave an impetus to the already existing work there, and led to the formation of definite "Christian Unions" at Cambridge and Oxford in 1878 and 1879. In 1877 an annual religious conference for students was instituted, attended by delegates from Edinburgh, Glasgow, Durham and Dublin, as well as from Oxford and Cambridge.

The next stream arose in Edinburgh. In April 1884 delegates came from every part of the country and from several foreign universities to celebrate the ter-centenary of that University. Among the meetings was one for students arranged by the Students' Representative Council. The Lord Rector of the University, Sir Stafford Northcote, was in the chair, and the meeting was addressed by a number of distinguished men, among them Russell Lowell, then American Ambassador, Robert Browning, Count de Lesseps and Professor Pasteur. Such a meeting was bound to be impressive, but it was made doubly so by the religious note struck by all the speakers, though it was not in intention primarily a religious meeting. Two existing religious societies among the students, which had been languishing somewhat, took up their work with renewed vigour.

In the same autumn a profound impression was created in Cambridge by the volunteering for missionary work in China of the "Cambridge Seven," led by Stanley Smith, the stroke of the University eight, and C. T. Studd, the captain of the eleven. The Seven paid visits to several universities and roused great missionary enthusiasm, but there was no organization to conserve the results, and interest died down on their departure for China. In Edinburgh, however, the ground had been prepared. They addressed a meeting

seven hundred students there in December 1884. They were vited to return, and they spoke at three more in the following onth. The movement thus begun was not allowed to stop. Henry rummond, then Professor of Natural Science at the Free Church ollege, Glasgow, was invited to become its leader. After much ersuasion he agreed to come and address one meeting on the Sunday ter Smith and Studd's last. So began a work carried on for ten ears, almost without a break, until his last illness in 1895. These unday evening meetings, it may be remarked in passing, have ecome a tradition in Edinburgh student life, and were for long rried on by Dr. Kelman, and now by Dr. Harry Miller.

This work among students became Drummond's chief interest life. "I do not think I would exchange that audience," he said, for anything else in the world." "He reckoned," says his bio- apher, Sir George Adam Smith, "as mere distractions from (that ork) not only the most honourable of calls to positions of eminence other arenas of life, but even many of those forms of work in hich he had hitherto achieved success. He shut himself off from e pulpits of his Church, denied his friends, turned from the public, nd endured infinite misrepresentation if only he might make sure the students. Had one asked him towards the end what the ork of his life had been, he would certainly have replied, 'My ork among them.'" One frequently meets men to-day all over the ountry, in all the professions, who speak with emotion of what rummond's influence did for them in their student days.

But perhaps his greatest memorial is the Student Christian ovement. For although he never saw more than its small begin- ngs, and cannot be reckoned as one of the actual founders, he ust be reckoned among the four or five men who have contributed ost to making it the power it is to-day amongst the students of he world. Though he had many invitations to visit other colleges e seldom went himself, but sent instead deputations of Edinburgh udents. Work was in this way begun in several of the British niversities. Other countries also were influenced, notably Germany, merica and Australia.

Drummond himself visited America and found a Student Move- ent already begun which his influence did much to forward. This merican Movement was the immediate cause of the formation of organized Movement over here. In July 1886 a conference of 50 students met at Mount Hermon in Massachusetts. Among hem was Robert Wilder, who had started a society in Princeton niversity of those who had declared themselves "willing and esirous, God permitting, to go to the unevangelized portions of the orld." He found at this conference twenty-two others seriously inking of missionary service. They set themselves to pray for ore volunteers, and before the end a hundred men had signed the

declaration. This was the start of the American Student Volunteer Movement.

In 1891 Wilder visited Britain. An address at the Keswick Convention led to invitations to visit the colleges. As a result, a conference was called at Edinburgh in April 1892, when the British Student Volunteer Missionary Union was founded with 300 members who had signed the declaration, "It is my purpose, if God permit, to become a foreign missionary." The Union set itself to campaign in the colleges for recruits. It soon found, however, that in most places it was of little use to present the call to missionary service without more fundamental preliminary work. There was, therefore, called into being, in July 1893, the Inter-University Christian Union to promote the formation of Christian societies in the universities, and to link them together for common action. So was started what is to-day the Student Christian Movement of Great Britain and Ireland.

In the intervening thirty years the Movement has grown in remarkable fashion—in numbers, in scope, and in the content of its message. The S.V.M.U. began with 300 members. Since then over 2,500 members—1,700 men and 800 women—have actually sailed for the mission field under the various missionary societies, and some 1,500 more are still in college or in further preparation for missionary work. When the Inter-University Christian Union was founded there were religious societies in only twenty colleges in Great Britain. To-day there are practically 200 Christian Unions affiliated to the Movement, not counting the sixty-five theological colleges also associated with it. The Movement began, as the name indicates, as a university movement. To-day it embraces also medical schools, technical colleges, fine art and music schools, teacher training colleges (including domestic science and physical training colleges), theological colleges, and agricultural colleges. It is also making a beginning in public schools. Despite the fact that membership is open only to present students, and that its entire membership must therefore be entirely renewed every three years, the numbers have steadily increased, until to-day the Movement has 10,000 members among the 60,000 students amongst whom it is at work.

The Movement has grown in comprehensiveness in other ways also. The founders of it belonged mainly to the evangelical section of the Church of England and to a similar school of thought in the Free Churches, and would undoubtedly be regarded by the present generation of students as somewhat "narrow" in their views. The more "broad-minded" element was present from the first, but it was only by degrees that the "Broad" Churchman and the "High" Churchman, to use convenient labels, came into its ranks in any numbers, along with really representative Free Churchmen.

-day, however, the Movement is genuinely interdenominational character. By this something quite different from un-denominaonal is meant. Its members are not asked to sink their distinctive nominational tenets and points of view in joining it, but are rather couraged to bring in all the truth as they see it, to minister to rich and comprehensive fellowship in which Christians of different nools may learn from one another. The Sacramentalist and the uaker have equal welcome to the Movement's platform.

Not a few observers see in this promotion of interdenominational lowship among the future leaders of the Churches one of the most luable aspects of the Movement's work. Dr. Selbie, for example, writing of Nonconformity at Oxford,[1] after referring to the Movent as "one of the most powerful religious influences in Oxford," ys: "In the work of this Movement Nonconformist undergraduates ve taken their full share, and its leaders have often been found their ranks. Here they have met for prayer, conference and ristian service on an equal footing with Anglicans, and nothing s done more to bring about a better mutual understanding and lationship. The intercourse thus made possible is gradually eating a new atmosphere which will lead in time to the only kind Christian union worth having."

It should perhaps be said that there are two exceptions to the mprehensiveness of the Movement in Britain. On the Continent oman Catholic students have to some extent shared in the Movent, but here, with a few isolated exceptions, they have stood oof. Members of the Orthodox Churches, on the other hand, have oleheartedly co-operated in many lands. In addition, the "fundaentalist" controversy has unfortunately had its reactions in the leges, and in a number of them small groups have felt it necessary form separate societies, on the ground that they could not prove of the Movement's acceptance of the teachings of modern olarship regarding the Bible, and that its theology, particularly relation to the Atonement, was not sufficiently definite.

The Movement has grown in comprehensiveness of message, as ll as of types of thought. While from the first it has taken its nd with historical Christianity in the full acceptance of the vinity and Lordship of Jesus Christ, it has come to see wider d wider implications in that central affirmation. It began, as have seen, as a purely missionary movement, and foreign missions ve always had a central place in its life. Then it sought to omote Bible study. In the early years this was of a purely votional character, but the Movement came to see the great ns of the modern historical approach to the Scriptures, so t the holding of Bible Study Schools with lectures by first-

[1] Congregational Quarterly, Vol. I, p. 77.

class scholars and the publication of text-books making thei scholarship available have come to be a fundamental part of it work.

In 1900 the Movement first began to be concerned at the nee for " work for the poor in the slums of our great cities," to quot the Report for that year. From that beginning came a growin interest in social problems and the Christianization of political an industrial life. A stage in its thinking was marked by a great con ference at Liverpool in 1912, when the work of the Church at hom and abroad was presented as one indissoluble task. The wa inevitably directed attention to international questions, and at conference in Glasgow in 1921 missionary, social and internationa issues were considered together in the light of the Christian Gospe The Movement now has special secretaries set apart to promote th study of the Bible, foreign missions, social and international ques tions, " apologetics," or Christian doctrine, and publishes book for its members on all these subjects.

Another aspect of the Movement's work which demands specia mention is in relation to students from other lands. There ar about 5,000 foreign students in our colleges, from about sixt different countries, including some 1,500 Indians, of whom nearl half are in London, and 200 Chinese. About 1,500 students fro the colonies are included in the total. From every point of view is of the greatest importance that these men and women, in pa ticular perhaps the Oriental students, should be welcomed and helpe to see something of the best of our British life. Their presence i this country provides a unique opportunity of inestimable impor ance for the promotion of international understanding and goodwil There is only too much evidence of a distressing and pathetic cha acter as to the possibilities of disillusionment and embitterme against everything Western and Christian, if no steps are taken befriend them, as we should wish to be befriended were we studen in a strange land thousands of miles from home. They can b reached only through their fellow-students, and it is the privileg of the Student Movement to do what it can to promote friendshi between them and its own members. Special secretaries a appointed for this purpose in the universities where foreign studen are found, and there are full-time men and women on the Mov ment's staff to co-ordinate this work. The Student Movemer House in London is the home of a club of nearly a thousand membe of forty-four nations. The Movement also co-operates with a con mittee of the missionary societies in introducing the foreign studen to British home life.

At this point one may fittingly quote the official *Aim and Bas* of the Movement, which sets forth its aims and ideals :

" The Student Christian Movement of Great Britain and Irelan

is a fellowship of students who desire to understand the Christian faith and to live the Christian life.

" The Movement seeks to set forth Jesus Christ as the supreme revelation of God and of the true nature of man.

" It sees in Him the one sure guide for all mankind in every sphere of thought and conduct, in art and industry, in politics and the professions, in science and education ; the source of power for the overthrow of evil and the renewal of all human life.

" The Movement challenges students to recognize the urgent need of the whole world for Christ, without limit of race or nation, and to respond by dedicating their lives to His service as He may guide them.

" It calls them to explore His teaching and to follow the guidance of His Spirit in the pursuit of truth, beauty and righteousness ; to prepare themselves by study, discipline and prayer for the tasks of the future ; joyfully to accept God's gift of deliverance and life for themselves ; and to enter the fellowship of worship, thought and service which is the heritage of the Chrstian Church."

It is perhaps unnecessary to explain that this is not an attempt to formulate a creed, or even to write theology at all, in the technical sense. It is an attempt to explain in language that will be intelligible to the ordinary man—say the average engineering or medical student—what the Movement stands for and what it is trying to do. It is a rallying call, a summons to a crusade, a standard by which we may review our work at all times. Theologically, this Aim and Basis must be interpreted in harmony with the object of the World's Student Christian Federation, of which the Movement is a part, namely, " to lead students to accept the Christian faith in God—Father, Son and Holy Spirit, according to the Scriptures, and to live as true disciples of Jesus Christ."

The governing body of the Movement is a committee composed of undergraduates elected by the members, and of the secretaries. These graduate secretaries, at present about thirty in number, act as a link between the colleges and bring to bear upon local problems the experience of the whole Movement. Most are " travelling secretaries," who pay visits to the colleges, give help in organization, speak at meetings, found new branches, or lead small conferences. Others are settled in centres with a large student population. Others, again, are set apart for special departments of work such as the promotion of Biblical, missionary, international or social study, or work among foreign students. There is also a staff at headquarters to manage the organization of the Movement as a whole and conduct its business affairs generally, publish its books, and organize its large conferences. All these men and women do a great deal of what is really pastoral rather than secretarial work in helping individual students. Practically all serve the Movement

for two or three years only, after leaving college and before passing on to their life-work. They are "young enough to understand and old enough to help." A few of the secretaries are on a more permanent basis to secure continuity and to take charge of matters where experience is essential. To its undergraduate character the Movement owes much of its vitality, adaptability and progressiveness.

The main work of the Movement is carried on in its two hundred self-governing branches in the colleges, varying in size from a dozen members to two or three hundred in some of the larger universities. Methods inevitably vary with the college. Activities which would be entirely appropriate in, say, Oxford, might be inappropriate or impossible in a non-residential university like Leeds, and ridiculous in an isolated training college. Nearly all the Unions, however, organize lectures on the Bible, various aspects of Christian belief, the missionary enterprise, international relations and social questions. Practically all have groups of eight or a dozen meeting weekly in study circles for the discussion of books published by the Movement for the purpose, and devotional meetings. Every few years in all the larger colleges there are evangelistic missions, or "campaigns," as they are more often called, when an attempt is made through a series of special addresses to present the appeal of Christ to the entire body of students. These campaigns seldom fail to attract a very large proportion of the student population, and to make a deep impression upon the life of the college. Dr. Herbert Gray, who is one of the most effective of all speakers to students at the present day, has been on the staff of the Movement for the past three years as a special Campaign Secretary.

Conferences play a large part in the work of the Movement. These may be devoted to a special topic such as Bible study or social problems, or consist of a number of medical students or teachers in training, considering the opportunities and problems of their future profession. There are also summer conferences of a more general character in July every year attended by students from all over the country. These last for about a week, and are attended annually by some 1,500 students. Larger Quadrennial Conferences are also held primarily to present the challenge of missionary work to each student generation. The last was held in Glasgow in 1921, and was attended by over 2,000 students, including 400 foreign students from 36 nations. Preparations are now on foot for the next one, to be held in Manchester next January, on "The World Task of the Christian Church." In all these campaigns and conferences the Movement calls to its help speakers from all the Churches. It is rich in the generous service freely rendered to it by many friends. Through its books and its conferences it is able to act as a channel by which the best Christian thought of our day may reach the student class.

The purpose of this article has been to tell of the ideals and methods of the Student Christian Movement in Britain, but a false impression would be left if some reference were not made to its international character. The British Movement is only one among many similar self-governing national student movements throughout the world which are federated together for common action. The World's Student Christian Federation has 260,000 members in 2,600 colleges in more than 40 lands. The opportunities and responsibilities of the Federation to-day would be difficult to exaggerate. In some lands the work is well established and follows similar lines to those described above. Elsewhere it is only in a pioneer stage, and confronting strenuous opposition and even positive persecution. In seventeen different countries relief work has been carried on in recent years to provide food, clothing and books for needy students. Over £80,000 was raised for this purpose by the students of twenty-nine countries in 1922–23. Remarkable spiritual work is in progress among the thousands of Russian students who are now refugees in a score of universities. In many European countries the Movement is the only Christian body which can gain the attention of the student class. In the Far East, also, the Movement strides forward. Last year the Chinese Movement doubled its membership. It had 80,000 students in Bible study circles. It is matter for great concern that the Federation is prevented by lack of funds from carrying forward more than a tenth of the pioneer work which is urgently demanded in many parts of the globe. The necessary financial help can come only from the American and British Movements. Yet the British Movement itself is so gravely hampered in its own work by financial stringency that it is able to give very little assistance, and that only at the expense of greatly needed developmemts at home. Surely the Christian Church cannot afford to allow work of such priceless value for the Kingdom of God to be crippled year after year as it has been.[1]

It would be easy for the present-day observer to point out many weak spots in the work of the Movement. There are colleges where the mass of the students is as yet unreached, branches where the study work is poor in quality and the leadership weak. Even in the strongest branches the leaders often feel discouraged when they compare achievements with possibilities. But those who are able to look back and compare the present with the past tell us of changes that gladden one's heart. In the early days of the Movement its leaders " were thankful for audiences of a dozen, delighted with fifty, and wildly excited with anything over a hundred." On the last night of a recent mission in Cambridge University it was

[1] Further information regarding the needs and work of the S.C.M. in Britain and throughout the world will gladly be sent on application to the writer, at Annandale, North End Road, London, N.W. 11.

estimated that not less than 2,000 undergraduates were present. That was exceptional, but audiences of several hundreds for such meetings are not uncommon. And the numbers are symptomatic of a changed attitude to religion. The present writer, only the night before he penned these words, heard a prominent Anglican say that in 1880 at one of the Oxford colleges when he was a student only two of the twenty-four scholars of the college were Christians, and the others were either atheists or somewhat belligerent agnostics. At a recent visit to his old college he found the position reversed; all but two of the scholars were convinced Christians. He attributed the change largely to the work of the Student Movement.

Dr. Curtis, Regius Professor of Biblical Criticism in the University of Edinburgh, bears similar testimony:

"For myself, if a personal impression may be offered by one whose life since student days has been lived in constant touch with universities, and in full view of the Student Movement, I regard the leaders and secretaries of the Movement with the utmost admiration and gratitude. When I look back to the time of its inception and contemplate its growth and service, and compare the present tone of college life with the past, I am constrained to pay homage to its transforming power. It ought never to have been difficult to associate manliness with Christianity, to secure for Christian truth a place in the sum of knowledge and of science needed for every man's decent equipment of life, to claim for reverence and humility and purity the first place in the ideal of an all round man, and to claim it in the name of Jesus Christ. But if it is easier now by far in every college than it was, we owe the change in my deliberate judgment, in great measure, to the Student Movement."

Whatever may be true by way of comparison between past and present, it is certain that to-day there is an open door for the messengers of Christ to students. No man can speak with greater authority on such a point than Dr. John R. Mott, for long the General Secretary of the World's Student Christian Federation and now its chairman. "Taking the student world as a whole," he writes, "there is a marked movement away from the non-Christian religions, away from irreligion and indifference concerning religion and towards open-minded inquiry and a reasonable faith. Even in the case of students out of sympathy with organized Christianity, one often finds an intense religious longing and a sincere response to a message which holds up Christ Himself."

To hold up Christ Himself before the students of the world—that is the aim and object of the Student Christian Movement.

HUGH MARTIN.

DEVELOPMENTS AND EXPERIMENTS

This section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

CHRISTIANITY AND THE CHANGING MORAL SANCTIONS

It is with considerable disquiet that one turns to examine the moral sanctions that are current to-day. Indeed, the outlook almost suggests the bankruptcy of morality as a science. The problem before the Christian world is a difficult one. The basis of our appeal to the attention of men, the way in which we shall commend our Gospel, and the determination of our Christian activities generally, are all in question. The world presents an entirely different problem from what it did in those days when the preacher could assume that his hearers would acknowledge the claim that God had upon their life, and he could speak to them as did the prophet of old, "Thus saith the Lord."

One or two aspects of the present temper as we find it reflected in the world around us may be noticed.

There is a widespread tendency to disregard the reality of moral values and to think that the rules of morality so long accepted are but expedients, devised to meet temporary circumstances and to encourage certain men to act in a particular way. It seems to be argued that life is too complex a thing for any simple rules to be offered for its guidance. Moral maxims are qualified to such an extent that they lose all their validity. Interest rather than principle is the deciding factor. We have learned how easy it is to persuade ourselves that the thing we want to do is right. There is often a sneer for the man who urges a moral principle ; he is told that the world's concerns are too practical for sentiment. For a large number of men morality has no strength of its own, its only possible strength is coincidence with the thing it desires to do.

No doubt the war has had its part in shaping this situation : it was to many a gigantic revelation of the utter nothingness of human

life. It is true that many men are cherishing experiences of courage, of tenderness, and of comradeship, that make even a desperate hour to be beautiful; but in the main performance of duty, and particularly the duty that involved their relation to their enemy, there was no opportunity for sentimentality, and unfortunately many of the claims that were urged upon them by their previous moral codes were included under the term sentimentality. When a man has been taught that there are circumstances in which one of his moral maxims may be qualified or abandoned he is not slow to extend the same freedom in other directions.

Of course, it is a mistake to assume that these problems are the creations of yesterday, and to put down to the war any majority share in their being. The war itself was but one result, along with others, of tendencies which had been felt for a long time. Philosophic materialism may be dead, but the material habit of mind is by no means dead, and it had long been disturbing the basis of morality by the assumption that there could be a business morality or a social morality quite distinct from the claims that might govern some more perfectly organized society. One remembers the remark credited to Lord Melbourne when he protested against a Court sermon to which he had been compelled to listen: "Religion was all very well in its place, but it was intolerable that it should intrude into a man's private life."

But it need not be assumed that every change in our moral outlook is for the worse. Indeed, it is hardly possible to expect permanence in morality any more than in anything else. Change may be the true mark of permanence. It will prove to be the vainest of all tasks to expect a progressive world to adjust itself to an unchanging morality. Civilization has brought new values into life, and if life does not progress as a whole, every attainment, every advance in culture, every social development, will but make a new conflict with the parts that are not marching in line. But such changes need not involve abandonment of ethical sanctions. They only ask for a truer interpretation of those sanctions, a truer understanding of their authority.

More of this will be said later, but this much is now said because it must be made plain that in some aspects of our life to-day, aspects which may be criticized on the ground of abandonment of a true sanction, men may be really asking for a larger and worthier interpretation of that sanction. One illustration must suffice. Social movements generally bear the mark of being class movements, and it is often stated that class interest is the motive behind them. If this is so—and probably it sometimes is—they form but another instance of the displacement of moral principle. But it may be that some seer, some man of prophetic spirit, can guide that movement in a true spirit of brotherhood, and lead it to the attainment

of its end, not by setting class against class, but by making the class whose good he seeks contribute by their own gain, by the temper in which they work for it, by the spirit in which they attain to it, by the use to which they put it, to the well-being of the whole community. The interest of one may be made to subserve the interest of all. A seeming change in motive may not be an essential change in sanction. Nevertheless, it has to be admitted that most of the social movements of the day are engaged in as if under the impression that morality and its sanctions are a played out force.

To what extent can an explanation of these circumstances be found in the intellectual life of the day?

When we turn to modern treatises on Ethics we are bound to confess a feeling of hopelessness—they seem to lead us nowhere. Laing [1] protests that it may be unwise and dangerous to emphasize unduly the practical aspect of Ethics. He says: "It is a matter of considerable difficulty to decide how far moral theory influenced social changes and improvements, for it often happens that men's practical efforts are on examination not always reconcilable with their theory; and there is forced upon one's mind the question whether they are not influenced by actual existing conditions in the adoption of a certain line of action irrespective of their theory. The norm or standard which their theories lay down is useless for giving guidance in concrete action. It is too abstract or too empty of content to provide help, and this is what those who do resort to such theories for guidance feel. Definite lines of moral conduct cannot be deduced from them. The standard of happiness, or pleasure, or of duty do not help the average man in any critical situation: what troubles him is what concrete action he must do or avoid in order to realize happiness or pleasure, or how he is to know the special line of action the following of which constitutes his duty."

Against this it is urged that the function of Ethics is to explain the working of the moral life rather than to make men moral. But the fact remains that Ethics fails in its purpose unless it makes clear the authority and control that are operative in morality. It may fairly be claimed that the failure of our ethical writers in this practical regard has disappointed many a seeker after right action, making him feel the futility of ethical study, driving him away from all morality, and forcing him upon himself for the sanctions of his conduct.

Before passing from this question a word must be said about McDougall's latest book, *Ethics and Modern World Problems*. The book is only just out, and I have not done more than just read it through. But it bears right upon our subject. The thesis of the book is a blank denial of the validity of a universal Ethic, and the assertion that for the well-being of the world each nation shall

[1] *A Study in Moral Problems*, p. 27.

develop along its own national lines under the influence of its own national Ethic. Buddhism, Mohammedanism, and Christianity are instanced as types of religion that have professed the Universal Ethic, and it is held that the first two have never led their adherents to anything more than temporary prosperity, while the great civilizations of the modern world have attained their prosperity in spite of their Christianity; for though they have professed a Universal Ethic, they have never practised it. Their practical Ethic has been at variance with their creed. They have pursued their development along national lines, watching each others' progress with jealousy, and treating as an aggression every advance that another has made, keeping themselves armed in case any supposed aggression should go too far. Moreover, in their treatment of the so-called inferior races they have been careful to hold themselves aloof. Intermarriage has been a very rare exception to a general rule, and the inferior races have had indelibly stamped upon them the marks of inferiority. A universal Ethic, asserting the absolute equality of all men, would sweep away all racial divisions, open up all markets, and make common to every man all the resources of the world. The claim is that this would result within a couple of centuries in the absolute swamping of the white races. The question as to whether the net result would be a larger progress, a truer manhood, a more perfect conservation of the best elements in humanity, is answered by a picture of the Mohammedan civilization under which the Arab, by his absorption of the black races of Northern Africa, has become outnumbered and has lost his place in the world. McDougall goes on to develop an ideal morality as the necessary condition of a new world order. This is a synthesis between a universal and a limited Ethic, a synthesis which, of course, one cannot stay to follow out. The book is the most recent example of that attitude of which I spoke at the beginning, a tendency to qualify every ideal, and to treat a moral sanction as something to be obeyed only as far as circumstances will permit or as interest or desire may dictate.

Modern psychology raises important questions for our consideration. It criticizes the view that the world is controlled by moral forces, and that moral progress is inevitable. This view has assumed " that there is in existence a definite type of factor which is to be named a ' moral factor ' ; and that this factor is operative in the world as a cause. It interprets moral values as forces or causes that behave in a manner analogous to natural forces or causes, and bring about effects." We are now[1] told that " the presence of moral forces in the world is very disputable ; and there is no ground for accepting as true the view that the world process inevitably tends to something higher and better." Neither nature nor history helps

[1] Laing, *op. cit.*

us to see a moral force. Nature acts without regard to values, and history in so far as it is human action is either indifferent to values, or else human action is limited by certain factors in achieving values. What are believed to be moral forces are really psychological forces, and are being investigated by psychology. The attempt to explain human action by moral causes has resulted in two confusions, between a psychological force and its moral aspect, and between explanation and justification. The second confusion is most dangerous. It means that when we introduce the moral factor into human action we are no longer explaining but justifying. It is the function of force or cause to *explain* ; *justifying* is the work of values. Moral theory has often confused these facts, e.g. when it treats purpose as a kind of inversed causation. But purpose is to be treated as a result, and the fact that a person can foresee the result does not make it any less a result. Hence it cannot be one of the casual factors bringing itself about. The question of values enters into the desire that envisages the result, the relation of desire to the object desired ; and the matter then turns upon whether value is able to bring desire into play.

Moreover, when psychological forces and moral values are properly discriminated, it is seen that psychological forces are ethically indifferent, i.e. they are non-moral. If then they are the sources from which action springs, we want to know how they are to be related to morality. It may be well to quote the Freudian view as set forth by Holt.[1] " In a general way all moralists have agreed " (that Ethics is a question of dealing wisely with the phenomena of existence), " but Freud puts a new note into it by showing what in the concrete case the wise mechanism is. It is the establishment through discrimination of consistent and not contradictory courses of action towards phenomena. The moral sanction lies always in facts presented by the phenomena ; morality is the discrimination of those facts." Man's psychological nature, then, is to be interpreted in terms of reaction to conditions.

Modern psychology, especially that of the behaviourist type, is frankly mechanical in its explanation of the way in which these reactions take place. According to McDougall and Shand the reaction takes place by means of instincts ; according to Freud it takes place by means of desires or wishes. But the mechanical nature of the reaction is common to every explanation. It must not be forgotten, however, that the environment, the conditions, to which reaction is made is made up of a very large body of facts. Much of it may be projected by the subject himself ; his beliefs, his education, his traditions are all to be included. The religious convictions which he would say have control upon his life, his idea of God, are parts of this projection. The point is that his reaction

[1] *The Freudian Wish*, p. 148.

to environment, whatever it is, whether obviously external or whether projected from him, is always mechanical. It acts in fixed ways, according to unalterable rules; and, given a knowledge of the person, prediction can confidently be made as to the nature of the reaction. Human action is therefore non-moral; it is purely determinist.

In the application of this to morality one again has recourse to Freud. The living organism is the result of interaction between itself and its environment. And so morals have evolved. They are part of the general growth and evolution of the Universe. This is sharply in contrast with much in academic Ethics which in one form or another has postulated an authority, without, or above, supra-mundane. Freud claims that such ideas as " the good " and " value " are just the result of philosophic vagarizing, and discussions about them remain suspended in the air. It is all abstract and intangible: virtue is somehow imposed from above, descending on us, and it has come so far down to us as to lose its buoyancy, its power to lift us up.

Criticism of this may be made on several lines, but need only concern us now in so far as our main question is involved. If there is no morality in action, if morality lies in discrimination between the facts presented by the phenomena, we have to ask who it is who makes the discrimination. Here the behaviourist fails us. He has broken away from the academic psychology which was an examination of the phenomena of consciousness and which all the time implied the existence of the conscious self. But of this conscious self the behaviourist has nothing to tell us, and the facts for which we are feeling demand its recognition. There is, however, this further question to ask with relation to the content of the environment. How did those ideas of God and moral duty which it is claimed are our projection into the environment arise in the first place? They must have had some origin. Whence? and how?

Thus far we have been concerned with the conditions under which our question comes to us. We have seen that in the practical mind of the day there is the tendency to ignore conscience, to confuse duty with interest, to qualify by circumstances every supposed command, and even to deny the right of God in human life. The so-called science of Ethics has been revealed to us as a failure when we look to it for anything regulative; it fails us when we want a definition of " the good," and runs to abstractions when it talks of values. Psychology either ignores or denies the validity of the things we most want to know about, and reduces human action to a non-moral level, making it a purely mechanical reaction to the environment acting upon it.

What is the relation of Christianity to all this? The answer must be made under the assumption that in none of these departments are all the facts taken into account. One cannot get away

from the sublime confidence of the language with which the Scriptures open their revelation to men. "In the beginning God created the heavens and the earth." The Priestly writer took the fact of God for granted, and it may be that we shall be well to follow his example. The religious sanction must be re-discovered and re-enforced.

This means the emphatic assertion, not only from Christian pulpits, but in Christian living, of the fact of God. Now this is not so trite or so obvious a claim as it may seem at first sight. For it is a very particular assertion of God that is required. It is not the God of the Christian philosopher, but the God of the Christian seer, of Whom the world needs to learn. We are out of our depths when we begin to define God in terms of the Absolute, or to put bounds round the Infinite. There is a very real sense in which in all these attempts we do little more than invite men to a worship of the Unknowable, and make a contribution to the literature of Agnosticism. The man whose personal knowledge of God is keen and intimate may safely delight himself in these flights, but to another they may be but meaningless abstractions, making no call upon his heart and mind. God must be declared to men in terms of living experience, not of speculation. We must speak of God as and where we find Him, in the fulfilment of human needs, and in the realization of human hopes. God is not a projection of our own into our environment; He is a fact, calling to us from without, and having His claim upon us.

In making this assertion one is not unmindful that God is within as well as without. But He is within because first He is without. To recover the religious sanction we must assert the sovereignty of God over human life—again, not a metaphysical God, but a God preached through the qualities which He has revealed to us through our experiences and our needs.

Neither is one unmindful that the doctrine of Divine sovereignty making claims upon the morality of men has a tendency to become a doctrine of sin. A doctrine of sin, at the present moment at least, is not the ground of our approach to the consciences of men. To guard against this, our assertion of the religious sanction must be in positive rather than in negative terms. The time is not ripe to-day, perhaps it may never be again, for a religion that consists in "Thou shalt not." There is need amongst us for a voice that can call men to great heroisms, that can inspire to the doing of deeds, not merely to the avoidance of things that involve a penalty. It is tremendously significant that Jesus, when appealed to for the great commandment, left alone the "Thou shalt nots" of the Decalogue, and said "*Thou shalt* love the Lord thy God." It gives to morality a new meaning altogether; it makes it not a denial of human instinct; it takes it away from all repressions; it claims

the adventurous heroism of human life, and calls upon men to be and to do.

Under such an influence the temporizing morality of the day would disappear. If the religious sanction is to be enforced we must have not merely the right view ; we must have a clear view of God. As Mr. Bulcock recently wrote : [1] " Mechanical thinking was followed by no thinking at all, mechanical morality by no morality at all. A world out of touch with reality soon becomes morally dissolute." Newman's words also come to mind : " The ethical principles of Christianity were as necessary for even the best arguments for its truth to prove convincing as air is needful for the most healthy lungs to breathe. These principles were too often sacrificed for the mongrel morality of modern civilization."

This would mean a rehabilitation of conscience, a word which seems to have lost its meaning. The psychologist has no place for it, and the man of the world has taught himself to interpret it very loosely. This is inevitable when there has been lost a sense of external authority. To quote Newman again : " Conscience is something more than a moral sense ; it is always emotional. No wonder then that it always involves the recognition of a living object towards which it is directed. Inanimate things cannot stir our affections ; these are correlative with persons." It follows that this rehabilitated conscience will be the result of that personal knowledge of God, which alone can give to us a sense of authority without. And, again, conscience will not be a fear, a simple apprehension of evils that may follow wrong conduct ; it will be a flame of passionate desire to have part with, and to assist in, the purposes of God. It will be an identification of the will of man with the divine will.

Finally, in one regard at least we can meet modern intellectual tendencies upon their own ground : behaviourist psychology at least offers an instruction to us. The moral sanctions, we are told, are in the facts of existence, and morality lies in the discrimination of these facts. Again, it is urged upon us that environment exercises a determinist influence upon human action. Does it not drive us back upon one's first claim that *the* fact of existence is God ? And will not a true discrimination of that fact enable us to have such a control over environment, both through social effort and through the training of human life, that its stimuli shall be such as we believe are in accordance with the will of God ? In other words, our assertion of the Divine authority must be coupled with a gospel of social energy. Our position will then offer to the world not only a sanction that has real authority, but a method that practises the authority we claim.

HAROLD F. SANDERS.

[1] CONGREGATIONAL QUARTERLY, Vol. II, p. 169.

THE FORWARD MOVEMENT: AN APPEAL

"My little children," wrote the Apostle John, "it is the last hour." He wrote the words to encourage the sorely-tried Christians of those early days to stand bravely by their faith. A little more endurance and their trials would be over and the victory won! The same words might be addressed to Congregationalists at the present juncture. "It is the last hour!" For over two years we have been engaged in the biggest denominational enterprise we have ever undertaken. In the course of the two years we have accomplished great things. But we have not completed our task. Much still remains to be done. There is land still to be possessed. And we have come to our last winter! We have just about seven months in which to make our final appeals and gather in belated promises. We cannot dally or delay any longer. If our job is to be successfully finished by next May we shall have to put into it all the energy and enthusiasm we can command—for it is the last hour.

A partial success will not be good enough. It will not be good enough for our credit as a denomination. Congregationalism deliberately put its hand to this task—and it must not fail—otherwise we fall into the condemnation of those who began to build and were not able to finish. But a partial success will not be good enough for another and more compelling reason than that our credit as a denomination is involved. We shall not be able to do for our aged ministers what we set out to do, unless the whole amount is raised. The various allocations under the Forward Movement Scheme total up to £460,000. Of that sum the first £150,000 was ear-marked for superannuation. It was hoped by means of that sum to raise the present meagre allowance of £30, which is all we can give to men who have faithfully served us in the Gospel, to £55 or £60. That first £150,000 is already secure, but it is quite obvious that it will not do what it was expected to do. The rate of interest has gone down since 1920. The prospect of an increased retiring allowance has brought a larger number of aged ministers on to the Fund. It is quite clear that the unallocated £40,000 will be wanted if we are to deal satisfactorily with the problem of retirement. So we cannot rest on our oars and say, "Under the circumstances, we have done quite well." We need the whole half-million, every shilling of it, and we shall not have done well until we secure it.

To complete our task, how much is it we want? Roughly, about another £150,000. I recognize that it is a large sum, but it is by no means an impossible sum. It is a sum easily within our compass, *if we have the willing mind.* Where the willing mind has been present, amazing things have been done. I think at this moment of two tiny village Churches which between them have

given £200—and this in a time of acute agricultural depression. I think of another Church assessed at £300 which astonished its minister by handing in promises to the extent of £620—and there was no single promise of more than £30. Where the case is fairly put, and heart and conscience are both appealed to, the people are generous in response. I wish my brethren, the ministers, would take their courage in their hands. I know that some feel a delicacy about pleading for the Movement because it seems as if they were pleading for themselves. But it is not for themselves they are pleading, but for the future of Congregationalism—I will even venture to put it higher and say they are pleading for the Kingdom of God. Let my brethren take that view of the Movement and speak of it to their people from that point of view, and they will perhaps be surprised by the response they will get. I believe the ministers are the key to the position, and if only the enthusiastic support of the ministers is gained, the task is as good as accomplished. We have got to the last winter, but there is time yet to get every Congregational Church in the country enlisted for this great campaign. And the Movement will not be the success we wish it to be unless we get every Church interested in it. Because the end and aim of the Movement was not simply the raising of a great sum of money, but the creating of a new spirit, the quickening of a new faith in the Churches as instruments of the Kingdom of God. We shall only accomplish this deeper work as we get every Church to share in the effort and sacrifice the Movement demands. So I make my next appeal to the officers and members of those Churches which have not yet taken the Movement up in earnest. I beg them to begin at once. I beg them not to allow business depression to prevent the statement of the case to their congregations. If some who are accustomed to lead their Churches in the matter of giving feel they cannot do what in normal times they would wish to do, at any rate they need not deprive others who want to help of the opportunity of doing so. Every Church owes this much at least to the denomination, that this great denominational call should be placed fairly and sympathetically before its members.

We want the help of every Church and of every member in the Church. We welcome the large gifts of our wealthy men, but we welcome just as heartily the smaller gifts of our poorer folk. We want the thousands of pounds and we want the shillings. "Many a mickle makes a muckle"; and the organized collection of small gifts results often in a handsome and generous offering. But there must be no delay if our people as a whole are to be thus interested. "It is the last hour."

Of one thing I am quite sure—no Congregational Church wants to look on and watch other Churches doing the work by which all the Churches are to profit. Our Churches have a sense of honour!

They are not anxious to be classed with those nobles of Tekoa, who, when Jerusalem's walls were being rebuilt, put not their necks to the work. In every enterprise which is for the benefit of the whole they will want to share. Ministers, deacons, Church secretaries owe it to them to give them at least the chance.

A friend of mine speaking with me of the work yet remaining to be done suggested that it would be a good thing to have an all-day prayer meeting in the City Temple—not to pray for money, but to pray for our Churches, for a revival of faith, for a new spirit of consecration. I agree with him, only I would have the prayer meeting not simply in the City Temple. I would have similar prayer meetings in Manchester, Birmingham, Liverpool, Bristol, Nottingham—indeed in every town and village in our country. Let Congregationalists gather themselves together for prayer, to seek God's will and to pray for the consecrated spirit—and our task will become child's play to us. Out of our deep poverty we shall abound to the riches of our liberality, and next May will see us rejoicing together over a great task attempted and done.

So let it be with us during the coming months a case of "one and all." Let us look beyond our local and particular needs and concern ourselves with the great interests of the Kingdom of God. That will not only mean the success of our Movement, it will mean also a revival of Church life. For of Churches as of men it is true, that they gain life only by losing it. We shall regain the lost note of gaiety. We shall no longer be depressed and querulous ; we shall be glad in the Lord. It is when the burnt offering begins that the song of the Lord begins too. When we sacrifice for the Kingdom we shall enter into the joy of the Lord, and the joy of the Lord will be our strength.

J. D. Jones.

CONGREGATIONALISM YESTERDAY AND TO-MORROW

There are two mistaken attitudes of mind to denominationalism. Some people look upon the divisions which exist in the Christian Church as altogether unnecessary and indefensible. They are the outcome of sheer human perversity. Their emergence was a spiritual catastrophe, and the highest interests of the Catholic Church can be served only by their complete and speedy disappearance. For such people denominational loyalty is but a renunciation of the real unity of the Church. They would have us forget all about our differences and never make any reference to them. The last three or four hundred years in the Church's history is a regrettable interlude upon which it is best not to dwell. Now a man may aver that he is not greatly concerned about his own denomination : his

only concern is with the Church of Jesus Christ. Such a sentiment has the ring of a broad catholicity; but what does it amount to? It is as though he were to say, "I have no special regard for my own family. All I care about is the welfare of the human race." In the order of nature and in the providence of God we are born into families; and our own instincts equally with the Divine revelation insist that our primary obligations are those which we owe to our own kith and kin. We pronounce an unhesitating verdict upon the man who talks largely of human brotherhood while he neglects his own wife and family. Paul says that "if any provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an infidel." The claims of denominational loyalty may not be so immediately and universally recognized as those which arise out of our physical kinship; but it may be shown that these more intimate relationships within the larger body of the Catholic Church are no less natural and inevitable. And we are not going to attain to the larger unity by ignoring our separate denominational witness. As a President of the Free Church Council said recently, "The Free Churches emerged in history as the natural trustees, but trustees only, of the Evangelical principle. One by one the great Free Church bodies came into being to preserve from obscurity or decay some evangelical truth which the main body had denied or changed or shelved. We have no need to blush for our history." We are not going to say that it was a sad and mischievous blunder. Our forefathers did not go to prison and to exile and to the stake for a will-o'-the-wisp or through stubborn self-will. They stood for fundamental principles. They were serving a great cause; and the entire Church of to-day stands their debtor. It is a grave mistake therefore to speak of our denominational differences as if they were meaningless and wholly regrettable.

But there is another attitude of mind which renders one equally incapable of rightly dividing the word of truth. Whenever any section of the Church sets up a claim to be the sole authoritative interpreter of the mind and will of God it inevitably distorts the truth, because it throws it out of focus. It puts the part in place of the whole. It becomes dogmatic where it should preserve the spirit of reverent inquiry. It grows complacent when it ought to be enterprising. It mistakes narrowness for fidelity. If we hear any man claim that he alone is right, we are safe in concluding that he is deceiving himself. The dictum that outside the Church there is no salvation is false if the Church is identified with any organized community. The Church is greater than any one denomination. It is greater than all the denominations combined. We are moving steadily towards a truer conception of Christian unity. Once it meant *absorption*. Like Moses's rod which swallowed up the rods of the Egyptian diviners, some one Church was to swallow all the

rest. The formula was, "We are the true Church. You are dissenters and schismatics. We will take you back as soon as you renounce your heretical views and surrender your dissident practices. Till then we can only deal with you as with those who are outside the pale of the true Church." That attitude is rapidly disappearing. Apart from Roman Catholics and the extreme Anglo-Catholics, and some Plymouth Brethren, there are few who maintain it. The accepted standard among the mass of professing Christians to-day is that of *comprehension*. The Christian Church, we say, is not circumscribed by any one sect. It includes and transcends all sects. We stoutly defend our right to a place in the Catholic Church against any who would deny it to us on the ground that we do not worship with them, or that we do not pronounce their shibboleths. But we are quite ready to concede the claims of the devout Anglican or the member of the Greek Orthodox Church or the Roman Catholic. We go further and say that though a man may refuse to identify himself with any organized Christian community, still, if he be a true believer in Jesus Christ, he also belongs to the true Church which is the Body of Christ The real living Church embraces all believers. We no longer look for the realization of Christian unity by way of the triumph of any one organization. What we ask for is mutual recognition and co-operation. We are convinced that there is room in the Christian Church for every type of Christian experience. We do not require of any man that he should give up the methods of worship which he has found to be most helpful, much less that he should renounce any of his cherished convictions.

But while comprehension gives us a truer idea of what is involved in real Christian unity than does simple absorption, we are coming to realize that even that is inadequate. Perhaps our meaning may be best expressed by means of an illustration. Astronomers tell us that our solar system originally existed as a single unit, a vast, indefinite, lambent mass, the precursor of our present sun. In course of time portions of this mass became detached, forming the planets, including the earth. Some of these were further broken up, giving rise to the moons. These separate bodies became independent points of light as we know them to-day. But we are told that ever since they broke away from the central mass they have been slowly cooling and growing less luminous. This process will continue until in some remote future they have become utterly cold and dark and lifeless. Now it is possible to think of the rise of the several denominations as though it were a case of mere disruption, a breaking away from the central body. In such a view the end of the several bodies can be nothing but darkness and death. They can only be saved by re-absorption. But a truer metaphor is that of the colours of the spectrum. The light that proceeds from the sun is white; but when it comes in contact with the earth's

atmosphere it is broken up, so that we have the blue of the sea and the green of the grass, the red of the tulip and the yellow of the ripe grain. All the varied colours that delight our eyes are derived from the white light. The scientist can break up that white light at will; but if he wants to reconstruct it again he must have all the colours present. He cannot get back the white light from the red alone, nor from the red and blue together. Only the blending of all the colours in the spectrum will do it. If the Catholic Church is the bearer of the white light of Divine truth, that truth appears in the several divisions of that Church as the colours in the rainbow. Each is separate and distinct, and each reveals a real portion of the truth. But if you would have the perfect, full-orbed truth you need every one of them. And it is not enough that you should have them side by side. They must be blended and fused again into one. It was necessary that the truth should be thus broken up into its constituent parts in order that our spiritual eyes might apprehend its beauty. Thus each denomination has had its part to fulfil in bringing the truth of God within man's grasp; and we must not belittle the smallest contribution that has been made to our understanding of it. And as no sect is in possession of the entire truth, so to every one has been entrusted some portion of it, the loss of which portion would mean the impoverishment of the whole Church.

Congregationalism came into being primarily to assert the freedom and spiritual independence of the individual soul. It is Tennyson who says of Nature,

> So careful of the type she seems,
> So careless of the single life.

That description might very fairly be applied to the Church of the sixteenth and seventeenth centuries. The individual member had nothing to do but to accept what was taught to him. He was not expected or encouraged to exercise his own judgment. But our forefathers were convinced that God had given men their reason that they might exercise it, and that there was no nobler task on which it could be engaged than the elucidation of Divine truth. So they claimed the right to read the Bible for themselves, and to interpret it in the light of their own experience. They discovered that the intervention of a priest was not necessary in order that a man might have access to God. Neither a consecrated building nor an altar nor an ecclesiastical order was indispensable to worship. The repentant soul could make his confession direct into the ear of God and receive absolution from Him without any human intermediary. In the Christian Church there is no priestly caste who in virtue of their office are on more familiar terms with God or have readier access to Him; but every believer is a priest. For these

truths we have stood and still stand. They are not our exclusive heritage. They belong to the entire Church of God. They are of the very essence of the Evangelical faith, and are recognized as such to-day far beyond the bounds of the Congregational denomination. But it was the part of the founders of our faith to recover for them the place which they had almost lost in the life of the Church.

If these truths had been thoroughly absorbed and were subscribed to without qualification by the Church as a whole, then it might be plausibly maintained that Congregationalism had fulfilled its mission and run its course. But can anyone who knows the present situation doubt that the maintenance of the Congregational witness is as essential to-day in the highest interests of the Catholic Church as it ever was? And for the effectiveness of that witness our separate existence as a denomination is necessary. Any reunion that would involve the sinking of our denominational individuality would impoverish the life of the Church as a whole and would detract from her effectiveness. Let us recall the words of the catholic-minded John Pulsford. They are not without their applicability to the present situation. "There are great searchings of heart, therefore, in all our Churches because of our divisions. Some are even in haste to make a union. They do well to pause, lest their union should be but a proud Babel and an offence against the Unity which God is preparing to come. His breath, and not our organizations, will do it. It is too vast and too simple for our wisdom. Let us put no stumbling-blocks in the way, and in its own time it will declare itself. Let us humbly and lovingly crave to be organs of the Heart of Jesus in the world; but let no one communion dare *to call itself* distinctively the Church of the Heart of Jesus. Such a Church would be a house not of Jesus, but of Jesuits—a house of spiritual pride, and a special seat of Satan. As the breath of spring quickens and beautifies all vineyards and gardens, so the coming of Christ's Spirit will enter, without distinction, into all communions, and 'make all things new.'"

But if the time has not yet arrived for the merging of Congregationalism within any highly organized Church which claims to embrace within its own bounds every legitimate type of Christian piety, neither is there need any longer to emphasize the exaggerated individualism which was imposed upon our fathers by the illiberalism of the dominant Church of their day. They were Independents because it was their Divine birthright; but they were Separatists only because they were shut out of their patrimony and were denied their inborn rights. It remains for us to show that not only is the fullest freedom for the individual believer perfectly consistent with the utmost loyalty to the Catholic Church, but that the true unity of the Spirit can only be attained where the life of God is most freely and fully expressed in every individual believer and in every

separate community of believers. Freedom must be consummated in fellowship. As Congregationalists we must strengthen the links of fellowship among ourselves. Let us draw nearer to one another. Will the Moderator System with its new grouping of Churches within the provincial areas enable us to do this more effectively while still retaining and indeed strengthening our special denominational witness? Many among us entertain high hopes that this new development will prove itself to be the very agency needed to create a closer sense of fraternity between our Churches and to enable us to tackle successfully many of our most stubborn problems.

R. Hughes.

PUBLIC SCHOOLS AND O.T.C.'S

I

Education is a subject of perennial interest, and to-day more than ever before new aspects of it are discussed and fresh theories propounded. But no modern methods or recent educational developments have deprived the English Public Schools of their traditional esteem. Conscious of their superiority and contemptuous of criticism, they still hold the premier position as a system of school education. That system has behind it no theories; it has simply grown and expanded to meet the needs of the age. It has as its object not merely the development of the mind, but of the whole boy; it seeks to educate his moral, spiritual, social, physical and intellectual nature. Existing not simply to inculcate knowledge but to produce a type of man capable of playing his part nobly in the world, the English Public Schools undoubtedly achieve their purpose.

And their marked success is probably due more than anything else to the influence of that peculiar and indefinable phenomenon —the Public School spirit. Quite recently the Headmaster of Eton has pointed out its virtues and has suggested that it seems to gather up in itself all the traits of our national spirit. And this is undeniably so; the Public School is a microcosm of our national life. It turns out men filled with a burning zeal for their country and anxious to devote themselves to the welfare of the world.

These schools are therefore frequently and rightly praised; but it is just possible that on account of this constant eulogy everything connected with their life may meet with indiscriminate approval. There is, however, one aspect of it which all Christian people ought certainly most seriously to ponder, and that is the fact that these institutions are intimately connected with the military life of our nation.

On the staff of such a school one gets to know something of boys —their likes and dislikes, their ambitions and ideals. And " corps parade " is certainly not one of the things they like. The other day I met a senior N.C.O. coming off parade, and tried to ascertain his feelings on this subject. He readily admitted that the O.T.C. was not popular, but that, being necessary, " it had to be done." I naturally queried his assertion, and suggested that war, so far from being a good method of settling international disputes, never settled but only exacerbated them. " Man is naturally pugilistic," he continued ; " war may be an evil, but since it is a necessary evil we must prepare for it." Brought up on this assumption the boy never questions the righteousness of war, but goes to O.T.C. parade with the regularity with which he attends his school chapel. He just looks upon it as a demand upon his loyalty, as something " that's got to be done." Moreover, every boy is morally forced to do it. The schools are governed by the Public School spirit which, though often lauded, is rather despotic in operation ; and while the State refuses to sanction the principle of " conscription," boys are virtually compelled to undergo a course of military training, and that at the most formative period of their lives. Drawn from the most influential families and destined to be men of influence, they are brought up to prepare for war and trained to respect the use of arms.

And of war and its terrible consequences they know nothing ; already a generation is growing up upon whose youthful minds the last war made no impression. They do not even remember the anxiety of those at home, or the arrival of fateful telegrams from France, the news of which we never can outlive. But was not that war to end all wars ? Surely it is rather anomalous to talk to boys about the League of Nations and world-wide peace and at the same time to train them to officer future battalions. It is said that the abolition of O.T.C.'s is a risk we cannot take, that it is an ideal incapable of realization. But if we are not to have idealism in our schools and sufficient courage to act upon it, how can we hope for any progress ?

Now the vast majority of our Public Schools are definitely Anglican in their religious complexion, and in their case at present much can be condoned. A State Church, naturally and logically, supports the State, and therefore urges its members to defend the commonwealth, if necessary by arms. Boys at Anglican schools know nothing of the Nonconformist view of Church and State ; many in fact have scarcely heard of Nonconformists, except possibly as Dissenters. But Nonconformity has always been in advance—theoretically at least—of the State Church ; that was precisely how it originated. Believing profoundly in a purely spiritual conception of the Church, and in the direct relation of God to the individual, the early Independents

refused to conform to a national and episcopal Church. And thus it is a surprise to discover that in some leading Nonconformist Public Schools the same conditions prevail; they, too, have their O.T.C.'s and train their sons for war. We are frequently being told that the schoolmaster does the same work as the minister, and yet while the Churches are preaching peace, the schools are preparing for war. In this particular, at any rate, they are no longer bringing up their boys in the peculiar genius of Nonconformity. They have their O.T.C.'s simply because "it's not done" for a first-rate school not to have one. Such a school to be on a footing with the rest must send its contingent to camp and its shooting team to Bisley. This would be the contention. And so our boys become cadets, and often do they hear of the high virtues of military discipline.

The Headmaster of a front-rank Nonconformist school has lately stated[1] that "the real religion which a boy learns at school is that which he finds, not only in the School Chapel, where it is indeed all brought to a centre, but also in the playing fields, on the parade ground, in each and every class-room, and in the friendships which he takes and makes." But does he find much or any religion on the parade ground? It must certainly be difficult for him to associate much of the spirit of Jesus Christ with the crack of the rifle and the glitter of the bayonet.

The Churches must feel strongly on this matter, and if it were definitely brought before them an influence could soon be exerted sufficient to ensure that in all definitely Nonconformist schools education be no longer in any way connected with militarism. Here is a great opportunity for the Free Churches to continue their historic work as the advance-guard of progress and reform, and to perpetuate their distinctive witness to the Prince of Peace.

A. H. Barber.

II

The Editor has asked me, as the Headmaster mentioned in the above article, to comment on the views which Mr. Barber expresses. This I will do very shortly. With Mr. Barber's underlying contention, that we should not prepare our boys for war, I am in agreement. We must, and we do, prepare them for a life of activity in a world of peace; they will find plenty of fighting there, and no lack of outlets for man's "naturally pugilistic" tendencies. Where I differ from Mr. Barber is in his opinion that the O.T.C. is inevitably connected in a boy's mind with a training for war: the ordinary boy, I believe, so far from "never questioning the righteousness

[1] In an article on "The Church and Education," in the *Congregational Church Monthly*, March, 1924.

of war," is convinced of its unrighteousness, and "goes to O.T.C. parade" not thinking of war at all, nor does it occur to him to attempt to reconcile the Spirit of Jesus Christ with the bayonet which he has tried in vain to make glitter. Parade is one of the School activities, and he thinks as little about its purpose as he does about the purpose of the rest. And what is its purpose? Not, I hold, to make soldiers, but to make citizens who have learned those lessons which are essential to the religious life—obedience, self-control, self-respect, and patience. Therein lies the real value of the O.T.C. work, and it is to inculcate those lessons that we have an O.T.C., and not "because it's not done not to have one." It is true that boys don't like O.T.C. parades; but this, in itself a safeguard against their having in later life anything more to do with militarism than they can possibly help, is due not to their connecting the O.T.C. with war, but because the work entailed is hard, uncomfortable, and essentially dull. (The value of Mr. Barber's implication, in one paragraph, that a boy does not like the O.T.C. parade because of its connexion with war, is surely nullified by his subsequent statement that no boy questions the righteousness of war or, indeed, knows anything about it.) In conclusion may I say that I never miss an opportunity of emphasizing to the boys the value of the O.T.C. simply as a department of School life, and discouraging the view of it as a military institution?[1]

M. L. Jacks.

THE ANOINTING OF OUR LORD

Each of the Evangelists records an anointing of our Lord by a woman, and in each account there is a certain amount of similarity in the circumstances in which the anointing took place. Particularly is this so when we compare the accounts of *Matthew*, *Mark*,

[1] It is not easy to decide when doctors—or schoolmasters—disagree, but we have been interested, in the light of this controversy, to read the following words of Mr. J. H. Whitehouse, in the recently published *Wider Aspects of Education*:

"A few years ago, at a famous public school, an attempt was made, by reasonable masters interested in real things, to guide—I think in a wise and intelligent way—the sympathies of their pupils. These masters interested them in the study of contemporary history and events, and the result of that experiment was to stir up an amount of interest and enthusiasm in real things which had an extraordinary influence for good in the whole life of the school, as well as in the individual lives of the pupils who took up these studies. It is within my knowledge that the War Office intervened, and pointed out to the authorities of the school that if liberal studies like that were continued and boys were encouraged to think for themselves on such questions, they feared that it would have a prejudicial influence upon the work of the Officers' Training Corps. They therefore warned the authorities of the school that they would have to withdraw their support of the school as one where the O.T.C. was officially recognized, if this scheme continued. I am sorry to say that as a result of that intervention the authorities of the school suppressed this teaching and dismissed the brilliant men responsible for its inception. That is why I say we must be delivered from the drill-sergeant in education."—Ed.

and *John*. They are agreed in stating that the incident they record took place in Bethany. The first two also say that it took place in the house of one Simon the leper; *John* does not tell us in whose house it took place, but he says that Judas, Simon's son, was there. May we not suppose that the incident recorded by *John* also took place in Simon's house, but that *John* was more concerned about the attitude of the host's son than about the house in which they were met? It should be observed that the Fourth Evangelist is the only one who tells us that it was Judas Iscariot who complained about the "waste."

A point of difference of which much is made by Protestant theologians is that *Matthew* and *Mark* state that it was the head of our Lord that was anointed, whilst in *John's* account it is the feet. We shall refer to this later. It is when we compare *Luke's* account with the others that the greatest points of difference emerge. It would seem from the context that the incident recorded by *Luke* took place in Galilee, and not in Bethany, as in the other Gospels. Further, *Luke* informs us that the incident took place in the house of one Simon a Pharisee, not of Simon the leper, as *Matthew* and *Mark* state. Again, the woman who anoints our Lord is described as "a woman in the city which was a sinner." In the other accounts the character of the woman is not referred to at all. *Luke's* description of the incident is thus more detailed than any of the others. In his account it is the feet of our Lord that were anointed; he thus agrees with *John* in this particular.

The question that naturally arises is, "Was there more than one anointing?" Is the incident which the Third Evangelist records an entirely different one from that recorded by the others? Or were there, as has been suggested by several writers, three anointings: (1) that recorded by *Luke*; (2) that recorded by *Matthew* and *Mark*, when the head was anointed; (3) that recorded by *John*, when the feet were anointed? Or was there only one anointing?

It seems to me that the least tenable position is that which presumes three anointings. But I cannot bring myself to lay such stress upon the one point of difference between the account of the first two Evangelists and that of *John* as to regard it as a satisfactory ground for believing that *John* records a different incident from *Matthew* and *Mark*. If such a slight discrepancy between two accounts is to justify the inference that two separate incidents are referred to, we should seem to be justified in supposing that *Matt.* 19^{13-15} refers to a different incident from *Mark* 10^{13-16}, because in the one case our Lord is simply stated to have laid his hands on the children and blessed them, and in the other he is said to have taken them up in his arms. As in this case we take it that *Matthew* and *Mark* record the same incident, though differing in this particular, so we take it that *Matthew* and *Mark* are recording the same incident

as the Fourth Evangelist, although they differ in one point, the former stating that the head of our Lord was anointed, the latter stating that it was the feet.

It is not so easy, however, to dispose of the contention that there were two anointings. If there were two anointings, we may suppose that *Luke* records one, and the other three Evangelists record the other. Nevertheless there are objections to this assumption, and these, although not based on grounds of textual criticism, are yet formidable. They are put in the form of questions by Mayor in his article on " Mary " in Hastings' *Bible Dictionary*. He asks : " Is it likely that *John* would have distinguished Mary as ' that Mary which anointed the Lord with ointment and wiped his feet with her hair ' if he had known that in this she was only doing what had been done by another before her ? . . . Taking a more general view, is it likely that so rare an act, the beauty of which lay in its instinctive spontaneity and freedom from self-consciousness, could have been imitated or reproduced without losing all its savour ? Could our Lord have promised world-wide fame to her action if the same thing had been already done by another in much more trying circumstances ? . . . Is it likely that he would have uttered such a high encomium upon Mary's act if she were only following the example set by the sinful woman of Galilee " ?

It seems to me that these questions almost compel us to the conclusion that there must have been only one anointing. Still, there are difficulties to be overcome before this conclusion can be established. In the article just referred to the writer says, " The easiest way to escape these difficulties is by supposing that the story told by *Luke* cannot have been in the original writing." This is exactly what Schmiedel does in the *Encyclopedia Biblica* with the account of Mary as given by *John*. He says, "As the raising of Lazarus cannot be regarded as history, what is stated regarding Mary in that narrative must also be set aside." It is hardly necessary, however, to take this liberty. The main points to be faced are : (1) *Luke* speaks of Simon the Pharisee and *Matthew* and *Mark* speak of Simon the leper. Were these one and the same person ? If these are two distinct persons then there were two anointings. But Simon the Pharisee may at one time have been Simon the leper, and may have been amongst those who were cleansed of their leprosy by our Lord. (2) The view that *Luke's* account places the incident in Galilee, whilst that of the others locate it in Bethany, rests upon the assumption of the orderly sequence of the events in *Luke's* narrative.

Assuming then that the four Evangelists have in their minds the same incident, what conclusion do we reach ? This—that Mary of Bethany was the woman who had been a sinner. To many the identification may be repulsive, but why should it be so ? Might

not the woman who was a sinner become Mary of Bethany? Or is there something which the Gospel cannot do? It is the very genius of the Gospel that it turns the sinner into the saint, and Mary of Bethany may be a product of the evangel of Christ, a sample of what the Gospel can do for a sinner.

Gregory the Great identified these two, and saw in the woman of *Luke's* account none other than Mary Magdalene. Roman Catholic tradition goes even further than this and identifies the "woman which was a sinner" as the daughter of Simon. The tradition is given in a little book by Lacordaire, and is to the effect that Mary Magdalene became the wife of a Roman soldier. Her father cast her forth from the house for this reason. Jesus found her (Baur hints that she is the woman of *John* 8^{3-11}), and formed the home in Bethany. If Mary was really the daughter of Simon, then it throws quite a new light upon her action in entering—as she is represented to have done—a private gentleman's house. The house was her father's, and he could never annul the fact of his fatherhood. Moreover, if Mary was the daughter of Simon, then Martha and Lazarus must have stood in the relation of son and daughter respectively. The names Martha, Eleazar (Lazarus) and Simon have been found in an ancient cemetery at Bethany. (See Plummer on *Luke* 10^{38}, in the *International Critical Commentary*.) But further, *John* tells us that Judas was the son of Simon. Then Judas Iscariot would be the brother of Mary of Bethany. That is a somewhat startling suggestion. Yet it seems the inevitable conclusion when we put together the different theories which have been advanced in regard to the characters referred to in the incident of the anointing of our Lord.

A. J. Forson.

FOREIGN REVIEWS

Die Arbeiterfrage. By PROF. HEINRICH HERKNER. Berlin and Leipzig: Walter de Gruyter. 8th Ed., 1922, 2 vols, pp. 616, 690. 30s.

It has required some courage to face the dimensions of this important book. It appeared first in 1894 as a modest volume of 294 pages. Since this date eight editions have appeared, each one containing large additions. In fact, the book has kept pace with the Labour Movement in the world, and with its ever growing literature. The size of the book to-day in comparison with its size in 1894 represents fairly well the growth in the significance and power of that Movement.

A word will not be out of place with regard to the author. Prof. Herkner, now that Gustav Schmoller and Adolph Wagner have gone, is the Senior Professor of Economics in the University of Berlin. He is a delightful lecturer and a most agreeable man. Both by his character and his learning he holds a unique place in the industrial life of Germany. Masters and men respect him. He truckles to neither, but always tries to hold the balance fairly between them. Sometimes he defends the one, sometimes the other, according to the measure of justice he recognizes in each case and in each particular situation. No one can doubt his impartiality. Though for many years he has been a convinced champion and friend of Trade Unionism and has taken a conspicuous part in every movement that has aimed at the humanizing of industry, at the present moment he has taken the part of the Masters' Associations and has drawn upon himself considerable criticism from the Trade Unions. The value of such a judicial and friendly standpoint is incalculable. Prof. Herkner is noble spirited and has the well-being of the nation at heart. He has a wonderful capacity for appreciating the good qualities of the leading figures on both sides in the industrial world. Coupled with a keen criticism of ideas and methods, his deep true sympathy with working-class aspirations gives him the power of detecting the real significance and value of their point of view. For instance, after speaking of the murder of Rosa Luxemburg and Karl Liebknecht (II. 594) he says that the time is not ripe for a judgment upon their characters. "But one thing is certain. They were both honourable fighters and ready at any time to devote their whole selves to the realizing of their ideals." Judicial fairness in estimating movements and men marks this work throughout, and this gives it great value as an estimate and a criticism of the Labour Movement. With the fine quality of the book in our minds we must forgive him for the note on p. 295 of Vol. I: "John Burns resigned from the Cabinet of Mr. Asquith in August 1914 because he would not be responsible for the policy of Sir Edward Grey that *provoked* the World War." It is always a hard thing to make a German see that this was not the case. In one other place he betrays a similar want of knowledge. He maintains (I. 412) that England entered the war to destroy the German Fleet and so *lower* the Income-tax, greatly increased by the cost of building ships in competition. The result of the adventure, however, has quite disappointed any expectation we may have had, since the Income-tax is now nearly four times as high as it was in 1914! But we do not dwell on these points. They do not detract from the real value of the book.

A great many people are apt to regard with suspicion or even with scorn the work of professors of economics. They regard them as useless theorists. This is a great mistake in this country. It is also a great mistake in Germany.

Prof. Herkner has an interesting chapter on "The Practical Experiences of Employers and the Theories of University Professors" (I. pp. 450-458). He points out that when people speak of the opposition between theory and practice, they are in reality expressing the opposition between the national interest in industry and private interest. We all know (*pace* Adam Smith) that these two standpoints do not always agree. It is one of the functions of the University professor, in such cases of conflict, to represent the interest of the whole community. "He would not deserve his independent position, if he did not use it, undisturbed by party hate and favour, to give expression to his scientific convictions" (I. 456). The fact that in Germany both Masters' Associations and Trade Unions select University trained men for their permanent officials may be taken as evidence that both are coming to recognize the value of science in practical life.

In bringing out the seventh and the eighth edition of this work. Prof. Herkner had the advantage of the help of Dr. Charlotte Leubuscher, the first lady Privat Dozent (professorial tutor) in Economics in Germany. Dr. Leubuscher is the authoress of a book on English Socialism (*Sozialismus und Sozialisierung in England*). It was my good fortune to entertain her as a guest while I was preparing this review. Her knowledge of both the English and the German Labour Movements is exhaustive. Conversations with her have been most valuable, and especially so in relation to two important matters, which are discussed very fully in the first volume. The first of these relates to the Eight Hours Day Law passed by the Reichstag soon after the Revolution. This law was introduced on social grounds without a sufficient recognition of economic conditions, and was made a general law for all industry. From a reading of the first volume it might easily be assumed that this law prevailed throughout the Empire. While still on the Statute book, Dr. Leubuscher tells me, it is growingly ignored. Hours are being regulated by arrangement between the Masters' Associations and the Trade Unions. But the weakness of the latter, owing to the disappearance of their funds through the currency inflation, gives the advantage in the case of a dispute to the former. Prof. Herkner becomes the champion of the men. On the other hand, the Law relating to compulsory arbitration is most frequently administered in the interests of the men and rarely in the interest of the masters. During recent months Prof. Herkner has exerted his influence on the side of the latter. This explains why it is that he has been attacked by the leaders of the Trade Unions. But in both cases he has preserved the detached impartial and scientific attitude which makes him such a valuable force in German industrial life.

The other matter is concerned with the relation between the Shop or Works' Committees, which came into existence during the Revolution, and the Trade Unions. At the outset these were opposed. The Trade Unions regarded them as dangerous rivals of their power and influence. At first these Shop Committees and their stewards attempted to exercise control in industry. Prof. Herkner gives an account of the struggle between the employers who regarded themselves as masters in their own house and the men who attempted to wrest their authority from them (cf. pp. 414-463). Gradually, however, these Shop Committees have lost influence. Their activities are now confined almost entirely to fixing time and piece rates in conference with the Masters' Associations, and are therefore fulfilling a valuable function which is recognized by the Trade Unions, so that a reconciliation has been effected between them. The whole question of the relation between Shop Committees and Trade Unions is discussed by Josef Winschuh in his *Betriebsrat und Gewerkschaft*, which must be reserved for a further review.

It must suffice to say here that during the Revolution the Shop Stewards were in reality political agents intent on destroying the economic system in

the interest of Bolshevism. That danger has apparently passed away. They exercise no control in the actual management and policy of business concerns.

No writer could be more sympathetic or more discerning than Prof. Herkner in all that concerns the social and moral elevation of the worker. I perceived this while attending his lectures during the winter of 1913-14. The book abundantly confirms the impressions formed then. In the first volume he traces the history of social legislation in the German Empire. A great deal of space is given to State Insurance and the Bismarckian legislation is fully described. The corresponding legislation in the other great industrial states is also analysed. Naturally, this is not so full and detailed as is the case with his account of the legislation of his own land. But Prof. Herkner is very keen and open minded in his appreciation of English social legislation. He continually recognizes that we are pioneers in this as in many other fields. In the comparison between the two countries a point of interest comes out when he refers to the scientific terminology in current use (I. p. 458). Where our writers speak of Capitalists, German writers speak of " Unternehmer." The latter word is difficult to translate. It means literally an undertaker—a word with rather a lugubrious significance with us. It really means the head of a business ; but it emphasizes a function, while our word " Capitalist " emphasizes a privilege. The difference must not be unduly pressed, for, while there are capitalists in this as in all countries who are in a position of privilege, there are many who are fulfilling a valuable function in society. It is important to remember that, from the highest point of view, the motive of industry should be not an advantage to oneself, but a benefit to the community. I am sometimes tempted to think that it was a misfortune that the first formal treatise on economic theory in English, Adam Smith's *Wealth of Nations*, threw the emphasis on the acquisition of wealth as the motive of industry. The people who read this book rarely read his *Theory of the Moral Sentiments*, with its emphasis on sympathy as a social bond. The danger in a developed industrial state is that man is sacrificed to wealth, beauty to ugliness, the country to the town, agriculture to manufacture. Prof. Herkner is keenly alive to this problem. He is always ready to welcome anything which will safeguard the interest and the happiness of individual men and women. " How can a worker preserve a fine feeling for family life, for home and all it stands for, if he leaves it in the grey of morning and only returns in the night hours ? " " The shortening of hours, made possible by an improved technique, allows to the worker an increasing share in the advantages of education, and a nearer approach to the ideal ends of human development " (I. 437). Herkner's appreciation of the work of Dickens, Carlyle, and Ruskin marked his lectures, and it is still more generously expressed in this book, which shows clearly his recognition of the importance of the human factor in industry. The world is coming to see this more and more. It would be grossly unjust to many of the most successful and the most influential captains of industry if we failed to recognize that they were as much alive to this as the most enlightened moralists.

Prof. Herkner's second volume—the most interesting and most informing part of the work—is devoted to " Social Theories and Parties." It opens with a valuable chapter on the Industrial and the Agricultural State. In comparing the advantages of these, as we should expect, Prof. Herkner has continually in mind military efficiency and the provision of food and raw materials. " The greater military fitness of the country population is rarely if ever doubted " (II. 18). This sentence still stands in the eighth edition : " Only that nation will enjoy a secure future which obtains from its own soil the most important articles of food and raw material " (II. p. 20). How

far ought this consideration to influence our agricultural policy?—an important question, which I shall reserve for a review of Dr. August Skalweit's *Agrarpolitik* (1924) in a future issue. Herkner, recognizing the possibility of increasing difficulties in the way of finding a world market for manufactured articles, anticipates a transformation of the industrial structure of Germany in favour of agriculture.

Several chapters are devoted to the social theories of the Conservative, Liberal and Socialistic parties in the different European States. Then follows an important and valuable chapter on Engels and Marx. The relations of these two fateful men to each other and their influence upon Germany and Europe are minutely examined. The generosity of the former and the heartlessness of the latter are placed in striking and vivid contrast. Marx lived for years on the bounty of Engels and repaid it with tardy and grudging recognition. Both exiles for many years on English soil, the former was a practical business man and the representative of his father's firm in Manchester, the latter was a bookish theorist who almost lived in the British Museum. Their correspondence is a revelation of the nobility of the one and the passionate hatreds of the other. Referring to Engels, Herkner says: "Towards his own person he was very niggardly and spent only what was absolutely necessary, while towards his party and his party friends there were no bounds to his generosity" (II. p. 285). The examination and criticism of the fundamental Marxian doctrines is most valuable and repays careful study. Particularly helpful is his account of Marx's theory of surplus value and his analysis of Marx's materialistic and economic interpretation of history. Herkner excels in fair and lucid statement. The keenness and the pungency of his criticism never prevent him from recognizing elements of value where they are to be found. Never does he allow himself to stray from the hard beaten track of science and of fact. And yet the heart is given its rightful place. He thinks that even yet we stand too near to Marx to do full justice to his place in the history of thought. It is curious, too, that while his leading ideas have flourished and found congenial soil in other lands, they have either lost influence or been fundamentally modified in the land of his birth. Herkner shows this in his account of that passionate and romantic figure, Ferdinand Lassalle, whom Marx rather despised, and in that of Edward Bernstein, the most fearless and independent critic of Marx within the Social Democratic Party. Bernstein is specially interesting. He warned the Party against the usual depreciation of the bourgeoisie and maintained that it was morally sound. With great energy he condemned that glorification and flattering of the working-class that marked many social-democratic writers. This brought him constant criticism in the Party Congresses, and on more than one occasion his expulsion was considered. Happily, however, on one critical occasion the Congress voted by 203 to 31 that "self-criticism was necessary for the 'geistige' progress of our Party." It would be a good thing if all organized political parties and even ecclesiastical parties would take note of that wise conclusion!

The closing chapters of this valuable and illuminating book take us up to the outbreak of the war. They analyse the attitude of the Socialist Party in the fateful days at the end of July and the beginning of August in 1914. They describe the sufferings and the conflicts within the German Empire during and after the war, and conclude with a searching examination of the Bolshevism from which Germany narrowly escaped. "The friends and the enemies of Bolshevist methods agree that a decline in production both in industry and in agriculture has taken place under the Bolshevist regime" (II. 643).

W. Blackshaw.

L'Épanouissement de la Pensée religieuse de Luther. Par HENRI STROHL. Librairie Istra. 18 fr.

This is a very notable book indeed. Dr. Strohl is one of the ablest of the younger Protestants at present devoting themselves to the study of Church history. He is now, and has been for several years, the colleague of Prof. Paul Sabatier at Strasbourg University. This volume is a continuation of his slighter study, published two years ago, dealing with Luther's religious development up to 1515.

The writer is singularly well equipped for the task which he has undertaken. His range and depth of knowledge are the result of intense and arduous study carried on for a long period as pastor, and latterly as professor. Born of an Alsatian father and a French mother, he combines a perfect understanding of the South German mentality with a remarkable power of facile expression in that daintiest and most exquisite of literary instruments, the modern French language. An ardent champion of the French cause, he yet studied historical method in Berlin before the war under Harnack and Treitzschke. Few men have had such opportunities of seeing both sides of the great political and religious questions which for centuries have agitated Western Europe. Fewer still are equally capable of making use of their advantages.

The work which has employed these varied and unusual qualifications was very necessary. It is now forty years since modern historical science, in the hands of Dominican and Jesuit scholars, began to launch its attack on Protestantism in the person of its founder. The bluff talent of Denifle represented Luther as a moral renegade, a strong character indeed, but one to whom monastic restraints were irksome, and who therefore broke park in order to indulge his sensual nature. Denifle's theory gained a considerable amount of support, in spite of its flimsy historical foundations, but it could not stand serious investigation. In an age when hundreds of monks indulged their appetites to the full almost without rebuke, it is difficult to see why Luther should have headed a revolution in order to attain such a purely personal object. The more subtle offensive of the Jesuit Grisar fully appreciates this point. To Père Grisar the great reformer is an unfortunate though well-meaning enthusiast, rendered a little weak in the head by austerities, in which he persisted contrary to the order of his superiors. But this is to steer from Scylla into Charybdis. To make Martin Luther a victim of nervous breakdown is even more impossible than it is to prove him a disreputable champion of immoral licence. Nevertheless, this view also has found adherents. It is in fact a matter of life and death for Catholicism that it should demonstrate at least the wrong-headedness, if not the wickedness, of the impulses which produced the German Reformation. And these impulses are summed up in, nay, in a real sense they are contained in, the personality of Luther.

Can we believe still in the Luther of the *Schönberg-Cotta Family*? It would be a very serious loss if we could not. But, thanks to such work as that of Dr. Strohl, we can. This is not to say that the book is a polemic. On the contrary, it is a new and constructive interpretation. Henri Strohl has many Catholic friends, and his attitude toward Catholicism is courteous and friendly throughout. Indeed, he is incapable of any other attitude. The work is that of a scholar and a gentleman; but it is something more. It recalls a memory of many years ago, a painter in the Louvre, copying a great classic picture. On a stand by his side was a vase of delicate Japanese lilies, from the presence of which the artist drew inspiration. As the reader works through Henri Strohl's book this is exactly the impression produced. The author is a painter. Palette in hand, a palette covered with choice tints,

he stands and paints with careful phrase after phrase, developing his picture of a great personality, standing back to view his work, coming forward again to continue it. The effect is cumulative. The figure of Luther, dim at first, begins to glow with colour, to stand out alive, breathing, almost speaking to us from the canvas. It is plain that the artist is painting in the atmosphere of inspiration derived from constant living with his subject, a subject as strong, as clean, as exquisitely sensitive, as fragrant, as the crimson stippled lilies of the Louvre galleries. Our painter, too, is an exquisite colourist. Every now and then he strikes out a sentence like a touch of scarlet in the right place. *La jeunesse s'enthousiasma pour lui*, he tells us, in speaking of Luther's early triumphs.

The book is not all easy reading. No book really *worth* reading is. But it is a book that leaves a true and an ineffaceable impression, an impression of a great, sympathetic, and pathetically sensitive personality. The title is well chosen. As we go on we see the mind and heart of Luther expand and blossom before us. We learn to comprehend him, and in comprehending, to grasp more firmly than before the great essential principles of the evangelical interpretation of Christianity.

Luther was not the constructor of a complete logical system. His thought developed step by step in response to the pressure of actual circumstances. As he himself said, he was pushed forward by a power other than his own will. It was thus that his new thought came into being, and therefore it is not surprising that there are *blocs érratiques* in his teaching. The theory of consubstantiation, for example, was lifted from Occam and D'Ailly, and in the same way the whole Anselmic conception of vicarious satisfaction has no real place in his thought, but remains in it as a foreign body.

It is often said that Luther owed much to Occam, to Augustine, and to the German mystics, Tauler and the Theologia Germanica. It is true that his thought is frequently expressed in the forms of scholasticism. But Dr. Strohl shows quite clearly that these were no more a part of his personality than is the piece of eggshell on its back part of a newly-hatched chicken. Personal experience lay at the root of all Luther's teaching. It was " a providential fact " that Luther grew up under the shadow of Occamism, " the school which least of all was conformable with his type of piety ". He did not come under the influence of sacramental Thomism or the Augustinian doctrine of grace until comparatively late in his career, otherwise he would not so easily have brought into the light that which forms the originality of his thought and distinguishes it even from authentic Augustinianism.

Luther derived inspiration rather from the piety than from the logic of Augustine. And the same thing is true of his contact with the German mystics. Often when he seems to use their language he is obviously thinking along quite different lines. In fact, his whole conception of God differs radically from theirs. To the mystics, and often even to Augustine, God is the *être suprême* : His being is even spoken of as if it were an influence, or a fluid, and thus ultimately a-personal. This is traceable to the underlying neo-platonic philosophy in Augustine's thought, as is well brought out in M. Prosper Alfaric's book on Augustine—a book to which Dr. Strohl owes much, and to which he himself directed the present writer's attention. All this neo-platonic a-personalism is alien to Luther, whose concept of divinity is always intensely positive and personal.

It is very comforting to find how much that we feel we cannot now believe was, as a matter of fact, already rejected by Martin Luther in the early sixteenth century. In England our theology is too much clogged and confined by the logical metaphysics of the Oxford " Greats " schools, or confused

by the wild speculations of Cambridge platonism or pluralism. Luther gave up the attempt to base theology on metaphysics. He detests the juridical introduction of law into divine-human relations. And equally he shrinks away by a sure instinct from scholastic logic. Aristotle for him is to theology what darkness is to light. To love one's neighbour as oneself is *not* an equilibrium between egoism and altruism.

By a similar instinct Luther is opposed to the supernatural virtues of Catholic morality. The fulfilment of the common duties of life is primary and essential Christian virtue. The Church is the communion of all true saints. Penitence is not a mechanical act but the normal state of every Christian spirit—*semper justus, semper penitens, semper peccator*. The papal primacy is an historical fact, but neither a religious necessity nor a divine institution. The whole idea of the Church as a visible institution charged with the distribution of mechanical means of salvation is, in short, to Luther, what, as a matter of fact, it really is, a reversion to paganism.

But these revolutionary ideas concerning the outward organization of the Church were not, as with Wyclif, Hus, and Marsilio, the result of logical reflection, however devout, nor did Luther borrow them. On the contrary, he was at first alarmed to find himself in line with the heretics of Constance.

Luther constantly attempted to apply his ideas to the solution of the problems of poverty, of social evil, of usury, and in his whole method of so doing he is always essentially modern, and definitely breaks away from medievalism. Take for example the problem of poverty. "The medieval Church had considered mendicancy as a school of humility and alms-giving as a merit and a means of gaining salvation. For this very reason it was unable to fight against pauperism. Luther reverses this notion. One of the most necessary reforms to-day, he says, is the abolition of mendicancy throughout Christendom." And he makes definite proposals for effecting this. He lays stress on the *duty* of the citizens, rather than on the *rights* of the poor. He was fully aware of the danger of creating unemployability. In the actual working of relief systems he would allow great latitude to the good sense and equity of administrators who are *au courant* with the situation.

Dr. Strohl writes from the midst of a school of religious thought which is in many ways much more modern than at any rate a great deal in our older universities. The special merit of the Strasbourg school is that with them religious psychology is always firmly based on intensive historical study. It would be well if the leaders of our Free Churches were more fully alive to the great pertinence and value of similar work by younger men in this country. We would call attention especially to the study of Marsilio and Occam with which Mr. C. H. Brampton is now occupied, and of which promising first-fruits have lately appeared, and to an essay on Hus—unfortunately unpublished as yet—by Mr. J. S. Burleigh.

Dr. Strohl's colleagues, MM. Jean Monnier, Will, and Fernand Ménégoz, are all men who lay infinitely more stress on sound religious psychology as a basis for theological construction than they do on fourth and fifth century creeds. God is personal, man is personal, and divine-human relations are therefore natural and not mechanical or logical. All this is in the spirit of Luther.

And then again Luther is very modern in his pessimism. In this he differs from Paul. It was possible for Paul to take an optimistic view of the nascent Christian community, to expound his doctrine of the κοινωνία with full confidence in its speedy realization. For Luther, faced by the concrete medieval Church, such an expectation was no longer a possibility. Luther's faith is rather a *getröstetes Elend*. He lived in a twilight world, peopled by evil powers whose extent was uncomprehended and incomprehensible. In

such a world we too have to live, a world full of strange atavisms in our own nature, of external accidents against which we cannot always guard ourselves. Luther, says Dr. Strohl, *a frayé la voie*. With him we stand released, in the modern world. For us, as for Luther, the difference between religious and secular, between cleric and laic, is non-existent. It has vanished, and for ever. For us also reality is a matter, not of visible institutions, medieval logic, and hellenistic magic, but of faith and of personality.

J. P. NAISH.

Les chapitres 56–66 du Livre d'Ésaïe. Par JACQUES MARTY, Lic. en Théol. Librairie Paul Geuthner. xxiv + 196 pp. Paper covers.

We confess to some disappointment regarding this book. M. Marty begins with a splendid array of authorities, but his treatment of the text does not reveal either originality or a real grasp of the importance of the period from the point of view of modern research. He refers us to the principal commentaries in French, German, and English, but says little or nothing about the other evidence for the historical background of these writings. The Aramaic papyri are not even referred to, and yet the study of these documents has revolutionized our whole view of the origins of Ezraic Judaism. L. E. Browne's very important *Early Judaism* is just mentioned (as by W. E. Browne), but does not seem to have been seriously consulted. Ed. Meyer's *Entstehung* and J. V. Prášek's *Geschichte der M. u. P.* do not seem to have been used at all, nor does J. A. Montgomery's *Samaritans*. Such omissions make us doubt whether M. Marty is thoroughly *au fait* with the re-arrangement which has been necessitated by the fresh evidence unearthed during the last thirty or forty years, and with the consequent re-orientation of all our ideas regarding the Early Persian period of Jewish history.

And when we come to examine the translation offered to us our confidence in the translator is not strengthened. In the critical passage 63^{7}-64^{11} no attention whatever is paid to the ingenious and attractive theory of Mr. Browne that this is a protest against Jewish exclusiveness uttered by a Samaritan prophet. In 63^{16} M. Marty renders the original לֹא יכירנו by *ne prend pas garde à nous*, regardless of the correct *οὐκ ἐπέγνω ἡμᾶς* and *ignoravit nos* of the LXX and Vulg., and explains the word as referring to *un antique culte des ancêtres*, apparently following the big commentators quite blindly. Again, he translates the first stichos of 63^{18} *pourquoi les impies ont-ils occupé ton temple?*, adopting the textual emendation suggested by Gesenius-Buhl, but mistranslating צערנו, which is, of course, synonymous with בוססנו in the second stichos. He makes matters worse by quoting LXX and Vulg. as authorities for this reconstruction, though only G$^{A^{Q}}$ support it in reality, and even then they correctly read *κατεπάτησαν* אB and Jerome evidently had our present Hebrew text.

It is the more strange that M. Marty should not have noticed Mr. Browne's suggestion as to the authorship of 63^{7}-64^{11}, because he has a most cunning little scheme for dividing up the eleven chapters *à la* Cheyne into nine sections and assigning a different date (and author?) to each section. It is unfortunate that a piece of work whose author is so well aware of the importance of the line of inquiry represented by Prof. Causse's *Les Pauvres d'Israël* should be vitiated by its neglect of the progress made by the students of the early history of the *diaspora* and of the Samaritans. Isaiah 56-66 is destined to be a fruitful field for study during the next twenty years, but M. Marty's work, we fear, does not mark any notable advance in this direction.

J. P. NAISH.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1923 *or* 1924, *unless otherwise stated.*)

Erasmus. By J. HUIZINGA. Scribners. 7s. 6d.

Andrew Young of Shensi. By J. C. KEYTE. Carey Press. 6s.

Frederick Andrews of Ackworth. By I. H. WALLIS. Longmans. 8s. 6d.

Despite the herculean labours of Dr. and Mrs. P. S. Allen, and the efforts of recent writers like Dr. R. H. Murray and Mr. Elliott Binns, it is still difficult to place Erasmus of Rotterdam. This latest biography will, we think, rank as one of the best. Prof. Huizinga has given us a book worth reading, a study of Erasmus that is at once sympathetic and sound, appreciative and yet discriminating enough to recognize Erasmus's failings and to acknowledge that much of his writing was journalism, to which it is unfair to apply tests of lasting excellence. Clear in its narrative portions, the book gives excellent summaries of Erasmus's works and in small compass furnishes a good idea of its subject's life and times. Possibly Erasmus's character has never been summed up more aptly than in the words " too sensible and moderate for the heroic." Erasmus would not take sides in a critical struggle—Luther calls him " a mere spectator of our tragedy " —and he seems not to have resented accusations of cowardice made against him. He believed that " discreet moderation seems likely to bring better progress than impetuosity," but the illustration which he chooses is singularly unfortunate, for he goes on, " It was by this that Christ subjugated the world." Surely Erasmus did not think of Calvary as " discreet moderation " —at any rate he confessed that he himself could never face martyrdom !

Prof. Huizinga suggests that the character of Erasmus " was not on a level with the elevation of his mind," and certainly there is nothing inspiring about his attempts to steer a middle course. He wanted the immortal garland without dust or heat, and his fastidious aloofness prevented him from influencing the masses of men—" the vulgar, uncultured people " he called them—in his own time or since.

The translation does not run easily in places, and the proofs might have been more carefully read. " Epistle " appears for " chapter " on p. 169, while there are three attempts to spell *rerum*, and that in the title of one of Erasmus's writings. These are only slight blemishes in a volume which gives a promising start to the " Great Hollanders " series.

Perhaps there is no department of literature where progress has been so evident in our generation as that of missionary biography. Even the last decade has seen the issue of many able volumes relating lives of heroic sacrifice, and the Rev. J. C. Keyte's *Andrew Young* is worthy to rank with a book like Mr. Livingstone's *Mary Slessor*. Andrew Young was born in the land of the Covenanters in 1869. In 1890 he went to the Congo as business man

in charge of transport under Dr. Harry Guinness's Mission. Six years' varied service in Africa strengthened his desire to become a medical missionary, and, after qualifying, he sailed for China in 1905. In the province of Shensi his real life-work was done, and Mr. Keyte, whose intimate association with him for many years enables him to speak with authority, tells a thrilling story of unstinted service. We cannot read his pages without feeling the reproach which rests upon the Christian Churches at home : one after another valiant servants of the Cross succumb to strain and overwork, and yet we are so slow to send reinforcements. And not only so—so little support do we give them by our prayers and sympathy : how many Christians, for example, make it a rule to keep in touch with a missionary and send him a letter or even a paper every week ? Andrew Young gave his life for men : his purpose was to win them for Christ, and even in his busiest hospital days that aim was never forgotten—and one of the foremost lessons of this biography is that the hardest-worked of men can find time for the secret place.

All those who are at all intimate with the work of the Friends are familiar with the initials " F. A.," and we are glad that Mr. Wallis has told the story of F. A.'s work at Ackworth. The Friends have always laid great stress on education, and they have been fortunate in securing men and women of sterling character to take charge of their schools. For forty-three years F. A. was Headmaster of Ackworth, and his prowess on the cricket field and his love for politics were but two of many ways in which he influenced the lives of boys and girls and men and women. All Friends will read Mr. Wallis's biography with pleasure, and many non-Friends will rejoice in this story of a useful life.

EDITOR.

The Historical Jesus. By CHARLES PIEPENBRING, Th.D. Allen & Unwin. 7s. 6d.

Christ and the Critics, Vol I. A Translation of *Jesus Christ.* By DR. HILARIN FELDER, O.M.Cap. Burns, Oates. 12s. 6d.

The Christ of the New Testament. By PAUL ELMER MORE. Princeton and Oxford University Presses. 13s. 6d.

The Christ of the Logia. By A. T. ROBERTSON, D.D. Hodder. 7s. 6d.

" What think ye of Christ ? " Men are asking that question to-day with as much earnestness as ever, and still the answers vary, as of old. These four books all face the question, and it is probable that, even if readers of this review will agree with the conclusions of one or other of the writers, they will disagree profoundly with the way in which these conclusions are reached.

The nature of Dr. Piepenbring's book could almost be gathered from the bibliography, for the only English work mentioned is Dr. Estlin Carpenter's *The First Three Gospels.* The author is an octogenarian Alsatian pastor and a follower of Loisy in the matter of Biblical criticism. He thinks, however, that Loisy is mistaken in interpreting " the whole Gospel by Jesus's eschatology without paying due attention to His individuality," and therefore he set out to rectify this error.

Characteristically French in the lucidity of its style, the volume is also marked by extreme confidence in its rationalisation of the Gospel story. Repeatedly we are told that " the original authentic gospel must be carefully distinguished from its later forms "—even *Mark* has been strongly influenced by Paulinism—and Dr. Piepenbring has no hesitation in making the distinction and removing all " theological " additions. Jesus did not teach

that man could advance the Kingdom of God: His conception of it was eschatological: others added the ethical notion of it later. Jesus went to Jerusalem to sit on the throne of His glory, "not with any idea of dying for the salvation of the world," and He cannot have represented His death as the "central point of the work of redemption: all theories of expiation have been added under the influence of Apostolic theology." It is admitted that Jesus effected many cures, but so have "the old pagan sanctuaries and shrines for pilgrims of Buddhist or Mohammedan or Catholic faith." Because Paul puts the vision on the Damascus Road in the same list as other appearances of Jesus, those appearances "do not imply an actual sojourn of the Risen Lord among His disciples."

The chapter "Conclusions" is a not very relevant comparison of Christianity with Taoism on the one hand and Stoicism on the other. The tendency of the volume is to emphasize what is called the "humanism" of Jesus, whose work becomes, in Ménégoz's words, "the historical and absolutely unique ministry of the Nazarene rabbi."

To Dr. Felder, Loisy is the abomination of desolation, and that will be even more so to-day than when his book appeared in German. There has been much progress since then both in Biblical scholarship and in the discussion of the problem of the Person of Christ. One is struck in reading this translation by the fact that "recently" means 1908, and by the absence of many authorities (the latest book mentioned is one published in 1911) who must have been consulted had the volume been written to-day. In spite of this fact and the fact that it is issued with the Roman Catholic imprimatur and is whole-heartedly conservative, Dr. Felder's book ought to be read. If one allows for its bias it gives one of the best summaries in English of the views of the liberal school in regard to the Person of Christ in the last quarter of the nineteenth century. The few English names that appear are often disguised—"Denney" becomes "Denner," and Prof. Andrews gets a new initial. The translation also does not read easily at times—we have sentences like "The prevalence of apocalyptic ideas was in full swing." On the whole, however, it is good to think of a book of this kind coming from a Roman Catholic writer. It will certainly tend to make Roman Catholic readers think for themselves, and we ask for no more than that.

Mr. Elmer More's book is difficult to classify. It accepts in the main the position of the more extreme German Biblical critics, but it opposes "the regnant German philosophy." Mr. More believes in the union of the two natures in Jesus, and holds that a man who calls himself a Christian "ought honestly and unevasively *ex animo* to subscribe to the Faith as finally formulated at the fourth general Council."

The book is a strange mixture of emotion, dogmatism and learning. At times when Mr. More is dealing with philosophy we feel he is at home with his subject, but at other times he seems to try to hide lack of knowledge and uncertainty of conviction by the violence of his language. To say "This will not do" does not determine a point of Biblical scholarship any more than a sentimental "oh" or "ah" resolves a theological problem. There may be some excuse for calling Papini's *Storia di Cristo* "a despicable piece of work," but there is none for asserting that "the Kantian metaphysic spells death to theology, and the Lutheran theology spells death to religion." Much is made of Paul's "irritable self-assertion," "restless vanity," and "quick resentment of any intrusion into his field," and we are told that he represents himself as "the great divinely appointed and almost exclusive apostle of the Gentiles."

Is it not time to protest against the price of books coming from the American University Presses? It is nice to have good print and ample

margins, but a book like this could quite well have been accommodated in a section of the larger work on "The Greek Tradition" Mr. More had planned, and 13s. 6d. would have been about a fair price for the whole.

Dr. A. T. Robertson claims to give the N.T. answer to the question "What think ye of Christ? Everything that Dr. Robertson writes—and he is the most prolific of Biblical scholars—is worth consideration. It is often dogmatic and frequently devoid of literary form, but the writer's knowledge is so wide and deep, and his way of putting the case so clear and challenging, that anything from his pen cannot be overlooked, even though his conclusions are often those we cannot share. The present book aims at showing that the four Gospels and the Logia "all begin and end with the same high conception of the Person of Christ." The title is not a very happy one, and it would have been well if the chapters, many of which have appeared in periodicals, had been dated. There has been considerable progress in the investigation of the Synoptic Problem since Dr. Robertson's first paper was written—Streeter's view of "Q," for example, has been considerably modified—and the references to recent works on the Johannine problem, as for example those by Garvie and Burney, in the first article on the fourth Gospel, look like a late insertion into the article.

The volume would have gained by the omission of the chapter on "The Life of Christ in Mark's Gospel in the Light of the World War"—an exposition of *Mark* to 200 Y.M.C.A. Secretaries in 1918, which attempted to find parallels to all the incidents of the Gospel in the situation of the day.

EDITOR.

Ethics and Some Modern World Problems. By WM. MCDOUGALL, F.R.S. Methuen. 7s. 6d.

Population and the Social Problem. By J. SWINBURNE, F.R.S. Allen & Unwin. 15s.

International Social Progress. By Dr. G. A. JOHNSTON. Allen & Unwin. 10s. 6d.

Is Unemployment Inevitable? Macmillan. 8s. 6d.

Prof. McDougall's "ethical supplement" to *The Group Mind* is an able but in places an unconvincing book. Prof. McDougall will have general support in his contentions that ethics cannot be divorced from politics and that "Internationalism and not Cosmopolitanism is the true world order," but he will fail to carry many with him in his arguments.

His *bête noir* is "idealism," the belief in a "universalist ethic." He holds that "nationalism is the greatest force in the modern world," and that patriotism has made for morality more than has religion, and that "every strictly and purely universalist ethical system holds up a false ideal." At bottom Prof. McDougall's conviction is that the influence of religion is waning, and he believes that the adoption of a universal ethic like Christianity would mean the speedy disappearance of peoples of higher culture and the absorption (outside Europe) of the white race. His picture of a world under such an ethic is an entire travesty, as is also that of democracy which "claims that every man should have an equal voice in the control of affairs on the ground that no man can be trusted to act fairly towards his fellow men." Altogether Prof. McDougall assumes a world governed by, say, Christianity without that religion having the least influence on the lives of individuals. Apparently he believes that if a man is a Christian it makes no difference at all to the way he thinks and acts as a citizen.

If Lectures III and IV were omitted the book would be better, for it is obvious to all that a synthesis of the universalist and national systems

of ethics is what is needed at present. To make nationalism effective Prof. McDougall suggests a new caste system :

(A) The enfranchised class.

(C) Mentally defectives, criminals, and illiterates (the standard of literacy being fixed fairly high)—these being un-enfranchised.

These would be the only classes if inter-marriage between them were forbidden, but if inter-marriage were allowed, an intermediate probationary class B would be formed. The State regulation of population is, of course, a requisite.

The appendices deal with the world situation to-day. Again there is profound distrust of the idealists. " Fear-complex " is the trouble and security the only cure—the French, by the way, are called " the most vigorous and most virile of all existing peoples." Security can only be obtained by an international authority (on which representation is to be secured according to the amount spent by the respective nations on education) in command of a great air force, the right to navigate the air being confined entirely to that international authority.

We are amazed that any publisher has been found willing to issue Mr. Swinburne's book. The F.R.S. after the author's name led us to hope for a scientific treatment of an important subject, but instead we found journalism of the baser sort. Some of the book is irrelevant and much of it is nonsense. Mr. Swinburne talks of politics, industry, education, religion, and history with an assurance only equalled by his prejudice and lack of knowledge. This is strong language, so we give one or two examples in justification :

P. 191 : "A League of Nations to secure peace is an absurdity. A nation is a lot of people organized for war, not for peace. We do not form a League of Thieves to make locks unnecessary."

P. 195 : " Through our edcuation (*sic*) we feel great pity for the early Christians, especially the martyrs, and we picture women martyrs as all young and beautiful with golden hair hanging pathetically down. We do not realize how their exasperating conceit irritated the public."

P. 252 : " God in His infinite humour never made a funnier forked radish than an Emperor of Germany : an American President is not nearly so funny."

P. 372 : " Sermons in England are a sort of excrescence on the service, preserved solely to gratify the vanity of the parsons."

What these quotations have to do with the subject it is hard to see. And when Mr. Swinburne gets to his subject, as he does occasionally, he is often as far from the mark as can be. His final paragraph tells us that the limitation of families began seventy years ago, that the means of limitation is " man's greatest discovery," and that " such matters are mentioned only with bated breath." This only shows that Mr. Swinburne knows nothing at all about the history of his subject or about life in every social class in England at the present time.

Of a very different nature is Dr. Johnston's book, a most useful work of reference which all social and political reformers will find indispensable at the present time. Dr. Johnston outlines the International Labour Organization established by Part 13 of the Peace Treaty, summarises the proceedings of its five Conferences (to October 1923), and then discusses various aspects of its activities, such as its commissions, library, publications, and education of the public. We are apt to overlook the work that has been accomplished by this International Organization, which is one of the most encouraging signs of our times. Dr. Johnston has given us a compact and readable account, for which we are very grateful.

Is Unemployment Inevitable ? is an analysis and a forecast by the writers of *The Third Winter of Unemployment.* It gathers together a mass of valuable evidence ; scholars like Prof. Pigou and Prof. Cassel discuss the problem of the Trade Cycle with wide knowledge and great ability, and then eight chapters follow dealing with special industries. Part 4, for which Prof. Bowley is responsible, contains statistics. The outlook is far more optimistic than we had expected to find. With normal emigration, the raising of the school age to sixteen, and no change in the birth rate, the problem fifteen years hence, we are told, may be an insufficiency of labour, and the general conclusion is : " With our present economic system, some reserve of labour for various occupations is necessary, but we do not believe that the abnormal unemployment of the last few years will become chronic or is inevitable."

EDITOR.

The Psycohlogy of Early Childhood. By WILLIAM STERN. Allen & Unwin. 16s.

This is a translation of the third and revised edition of Stern's well-known book on the psychology of children up to the age of six years. It is based on the actual observation of children from the time of birth upwards, and gives a very complete survey of the various stages in the development of consciousness and in the reactions of the young child to his surroundings. The first part of the book treats of child psychology in general and of the various methods of observation and experiment available. Part 2 treats of the period before speech and of the beginnings of conscious effort and emotion in the first year of life. Part 3 is concerned with the development of speech and its relation to psychic activity and general mental growth. The fourth part, entitled " Looking at Pictures," gives some very interesting optical tests illustrating mental grasp, with suggestions in regard to education. Then come sections dealing with Memory, Phantasy and Play, Enjoyment and Creative Activity, the Development of Thought and Intelligence, and of Effort, Emotion and Will. A mere enumeration of these subjects shows how wide a field the book covers. It is commendably free from mere theorizing, and sticks very closely to facts and observation throughout. Incidentally, however, there are a good many criticisms of various theories in regard to child psychology, and in particular Dr. Stern has much to say in correction of some of the more extreme positions familiarized to us by Freud and Jung. His whole treatment of the subject is eminently sane and wise, and his book should be of the greatest possible value to all who have to deal with young children, especially to parents and teachers.

W. B. SELBIE.

Constructive Conscious Control of the Individual. By F. N. ALEXANDER. Methuen. 10s. 6d.

Mr. Alexander's name is probably known to many of our readers as the author of a book entitled *Man's Supreme Inheritance,* and the present volume is really a continuation of this earlier work. The aim which the writer sets before him is to describe the means whereby life may be lived sanely and happily under the somewhat artificial conditions of the twentieth century. He realizes that civilization has had the effect of causing a certain deterioration in man's instinctive life, and that we have not yet succeeded in adapting ourselves to the modern environment. Such adaptation he regards as

entirely necessary in order to secure the right kind of living, and the book before us deals first of all with the difficulties with which the course of man's evolution confronts us, and then with the practical means whereby they may be overcome. What Mr. Alexander gives us is really a theory of education both for infants and adults by which a satisfactory psycho-physical equilibrium may be reached. He has a great many very sensible things to say and some excellent advice to give, and we have no doubt that he will be found to be a helpful and stimulating guide by many people who find it difficult to maintain their balance under present conditions. The chief criticism that suggests itself is that he tends to regard man as rather too much of a machine and to make his welfare depend almost entirely on getting a machine that is out of order put right. At the same time he is not entirely oblivious of the higher ends which our humanity is intended to serve.

W. B. Selbie.

The New Psychology and the Preacher. By H. Crichton Miller, M.D. Jarrolds. 6s.

In previous volumes Dr. Crichton Miller has discussed the relation of the New Psychology to the teacher and to the parent, and a good deal of what he says under these heads needs to be kept in mind in reading the volume now before us. It is a book which all preachers will do well to study, but they will soon recognize that the author is quite right in pointing out the limitations under which he works. The book is really a contribution to the psychology of religion, with some special reference to religious propaganda. It has a good deal to say about the application of the methods and underlying assumptions of psycho-analysis to the growth and expression of the religious consciousness, and as such has, of course, a very special relevance for preachers. The writer definitely accepts the spiritual interpretation of humanity and of life, and all that he says goes to emphasize the stress which certain modern psychologists are inclined to lay on the importance of religion as a factor in securing man's well-being.

The main subjects of which Dr. Crichton Miller treats are the subconscious motives, instincts and ideals, dogma and credulity, authority and conflict, fellowship, prayer, the sex motive, religious symbolism, and the relation between faith-healing and psycho-analysis. His treatment of these questions is thoroughly sound, but quite naturally it is all from the point of view of the doctor and analyst rather than of the preacher. It may be said, therefore, in general terms that the book provides valuable material for the preacher, but leaves him to fill up its content from his own experience. While there is some discussion of crowd psychology and the group mind, it is hardly carried far enough, and the same may be said of the treatment of the very important question of conversion. Further, not much attempt is made to distinguish between the parts played in the presentation of Christian truth by the emotions, the intellect and the will. It is not enough to point out the danger of religious propaganda which over-emphasizes the appeal to one or other of these faculties. Preachers are pretty well aware of these dangers, but what they need is the kind of psychological instruction which will make it possible to avoid them. Dr. Crichton Miller's book, then, leaves us with the impression that it needs to be supplemented by another written by someone who possesses not only the psychological equipment, but also that of the man who is experienced in the preaching of the Gospel and the cure of souls.

W. B. Selbie.

The Philosophy of the Upaniṣads. By S. RADHAKRISHNAN. Foreword by Rabindranath Tagore. Allen & Unwin. 5s.

Classical Sanskrit Literature. By A. BERRIEDALE KEITH, D.C.L., D.Litt. Calcutta: Association Press (Y.M.C.A.), and Oxford University Press. 2s. 6d.

Epochs in Buddhist History. By KENNETH J. SAUNDERS, M.A. Chicago University Press. $3. Cambridge University Press. 16s. 6d.

Buddhist Psychology. By Mrs. C. A. F. RHYS DAVIDS, D.Litt. Second edition. Luzac & Co. Paper covers, 2s. 6d.; cloth, 4s.

Buddhism and Buddhists in China. By LEWIS HODOUS, D.D. New York: Macmillan Company. 6s.

It was a happy thought to reprint from Prof. Radhakrishnan's work on *Indian Philosophy* the chapter dealing with *The Philosophy of the Upaniṣads*. His *Indian Philosophy* is a big book, published at two guineas, and so beyond the reach of most. Here, in commendably cheap form, is given its most significant chapter. This book should meet a real need in English literature. Of the two books on this subject which English students have chiefly used, Gough's is harsh and unsympathetic, Deussen's enthusiastic, but unduly eager to interpret the *Upaniṣads* in the light of the later Vedānta of Saṅkarāchārya, and thus to resolve their contradictions into a system of pure monism; whilst Oldenberg's book, published in 1915, which supplies the necessary correction to Deussen's interpretation, is untranslated, and likely to remain so.

Prof. Radhakrishnan is exceptionally well qualified to act as the interpreter of the East to the West. He is familiar with the philosophies, not of India only, but of Europe, and he writes with a lucidity and grace which many English writers well might envy. It is almost inevitable that, in a brief description of works so inchoate and rudimentary as the *Upaniṣads*, a writer should emphasize the aspect of their teaching which to him is most congenial. In this book, Prof. Radhakrishnan is concerned chiefly with those mystic intuitions which give to the *Upaniṣads*, for all their defects, their peculiar spiritual value, and he finds in them "a genuine philosophical idealism, insisting on the relative reality of the world, the oneness and wholeness of the spirit, and the need of an ethical and religious life." The book is thus, not a history only, but a manifesto, and is a challenge, which should not be ignored, to every Christian thinker, and to all missionaries in India. We may feel that the view given here is coloured by the modern culture of its gifted author, and that the Hinduism it presents is a Hinduism unconsciously revalued through Christian influences. However that may be, it is with this noble idealism that Christianity in India is now confronted. Just as in the ancient Church Christianity found its hardest task, not in overcoming a gross paganism, but in meeting the attractive mysticism of Neo-Platonic teachers, so to-day the Church in India is called upon to present Christianity so that it may meet the needs, not only of the ignorant and the idolatrous, but of men with the mystics' sense of the reality of the unseen and the infinite. There is required a re-exploration of aspects of Christianity we in the West too readily ignore. It is a hard task. What that task is can nowhere be better seen than in this brilliant presentation of the highest aspects of Indian thought.

Classical Sanskrit Literature is the latest volume of the admirable "Heritage of India" series, edited by Dr. Farquhar and the Bishop of Dornakal, some volumes of which we have reviewed in previous issues. In this short and authoritative book we have a very interesting account of the various phases

of Sanskrit literature before 1200 A.D., with the exception of Sanskrit Drama, to which another volume of the series is to be devoted. Few of the writings discussed are religious. Most are poetry, romance or moral tale. Here, in Indian setting, are some of the perennial themes of literature ; the splendour and the cruelty of nature, the delight in woman's beauty, and the love of a man for a maid. Nor is humour lacking. There is many a shrewd comment on the human comedy. Yet Sanskrit literature has its limitation, due, as Prof. Keith points out, to the belief in *karma*. "Life we are permitted to enjoy, we may drink deep of the pleasures of love, but we must not seek to fight against the over-mastering power of fate." "Sanskrit poetry loses thus the possibility of the beauty which is implicit in the tragedy of the struggle of man's spirit against powers which avail to destroy him, but not to deprive him of his constancy."

Epochs in Buddhist History consists, for the most part, of lectures given on the Haskell foundation at Chicago University in 1921. The book reviews the development of Buddhism in connexion with the successive centres of Buddhist teaching in India and Ceylon and in the Far East. Mr. Saunders has not only a competent knowledge of Western research, he has also an intimate personal knowledge of Buddhism as it exists in the world to-day. He has had unusual opportunities for such study. The Buddhism of Ceylon and Burma he knows through long residence at Kandy and Rangoon. The Buddhism of China, Korea, and Japan he has recently studied in his tour through the Far East, where his sympathetic knowledge of Buddhism earned him a welcome in Buddhist monasteries and enabled him to get into close contact with Eastern scholars to whom Buddhism is not of academic, but of religious interest. It is here that the special value of this book lies. We could mention one or two other books which give a fuller account of Buddhist practices, and several which describe at greater length the literature and philosophies of Buddhism, but it would not be easy to name any one book which, in the compass of a single volume, combines so happily a knowledge of the studies both of Western and Eastern scholars, and a competent knowledge of the sources, with that insight into modern Buddhism which enables the present value of those sources to be apprized, and the value and meaning of Buddhism to be understood. In other words, Buddhism is throughout dealt with as a living religion, and its great ideas presented, not as subjects of antiquarian interest only, but as creative forces still operative in the lives of men whose religion Mr. Saunders has learnt to understand and value. If the book errs, it errs through an excess of sympathy, which causes Mr. Saunders unduly to modernize and to find in Buddhism ideas which belong rather to Christianity ; and thus the radical opposition between Buddhism and Christianity tends to be obscured. The book is written with much charm of style, and with admirable lucidity. Its value is increased by interesting photographs of sacred sites and emblems, and by reproductions of Eastern pictures.

Buddhist Psychology is a reprint of a book published in 1914 in the *Quest* series, with additional chapters on The Buddhist Principle of Change, the Buddhist Doctrine of Rebirth, and the Development of the Anti-Soul Attitude. Its subject matter is inevitably technical, and even in these days of enthusiasm for psychology is not likely to appeal to the general reader.

Buddhism and Buddhists in China is written by one who was for sixteen years a missionary in Foochow, and who is now Professor of Missions in China at the Kennedy School of Missions, Hartford, U.S.A. It is written with the sympathy and discrimination which we have learnt to expect from the best missionary literature. The book gives the inevitable and familiar story of the rise of Buddhism in China, and a description of its idols and its sects. But

it does far more. We have, throughout, significant illustrations from Dr. Hodous' own experience—illustrations which it is a real regret not to have space to quote. We like, too, his account of edifying Buddhist tracts (as of a woman who cut out a piece of her own liver and gave it as medicine to her mother-in-law !). Students of religion have had reason to complain that in recent years missionaries in China have done so much less than their brethren in India to reveal the spiritual forces of the religion with which they are in contact. We hope that this book is a sign that they, too, are going to take a larger part in the exploration of Christianity from the standpoint of non-Christian needs. We have found this little book of the greatest interest. Dr. Hodous sees in Buddhism the chief religious contribution to the vast complex of Chinese religion, and describes with sympathy the present attempts to revive a Buddhism better adapted to modern China. His final chapter deals with the Christian approach to Buddhists. He pleads that we must emphasize both the mystical and the social elements of Christianity, and, above all, the Person of Jesus Christ as a historical character, Revealer, Saviour, and Eternal Son of God, " the real Light which enlightens every man," and so " the fulfilment of the highest aspirations of the Mahāyāna system." We would cordially recommend this fresh and illuminating little book, and trust that later Dr. Hodous will give us a larger book on this same subject. One complaint we have to make. This volume appears in *The World's Living Religions* series, which is being prepared under the direction of the Board of Missionary Preparation of North America. If these books are to be used in England, they will have to be sold at a more reasonable price. Six shillings is far too high a sum to charge for a popular booklet of eighty-four pages. SYDNEY CAVE.

Ideas of God in Israel. By EDWARD PACE, M.A., D.D. Allen & Unwin. 10s. 6d.

It is no doubt perfectly true that the religion of the pre-exilic prophets never was " the religion of a community, effectively regulating life and worship and making its idea of God a common possession ". In Old Israel we can always distinguish at least two strands of religious thought and practice, namely, the primitive Semitic cults of stones, trees and fountains, of *jinnī* and *efrīt*, taboo and (probably) totem ; and, on the other hand, the ethical and historical faith of adoption and of covenant associated with the names of Moses and Elijah, of Amos and Jeremiah. But the second was never accepted as the basis and inspiration of orthodox Jewish life until the enthusiasm of Ezra and his friends, backed by the political force of the Persian Government, created the New Judaism in the little community of post-exilic Judea. The author of this book, accordingly, distinguishes three lines of religious evolution in the O.T. sources, primitive animism, prophetic teaching, and legalism. The third was a compromise between the other two. It began with the Deuteronomic reform of 621 and the code then published and partially enforced, and its merit was that " it gained both a hearing for its ideas and the acceptance of them by the bulk of the community ".

Similarly, Dr. Pace exhibits the main aspects of these three lines of thought in the three sections of his book. His method of moving backwards from the full development to its primitive beginnings, though somewhat unusual, has its advantages, especially in that it exhibits the thought and mind of Jesus as the full flower and crown of the best elements in Hebrew prophecy, and shows how these continued to exist and to function without real intermission down to our Lord's time, or, more strictly speaking, how they can be traced back to their simple roots in the religion

of the covenant and the adoption of the Kenite Yahweh by the Joseph tribes, and perhaps some others, under the guidance of Moses.

With the main positions taken up by the author we are very largely in sympathy. Dr. Pace is a good German and Hebrew scholar, and is well read in all the best modern literature on his subject, and his book is so composed that it can be used by the hurried minister who has to depend on his college grounding and has had little time for original research. The notes are eminently sensible and useful. If the author has ecclesiastical or dogmatic prejudices, this book at least is singularly free from any trace of them. Its dominant note is the combination of free scholarship with essential religion.

It is always possible to find points of detail where differences of opinion may arise. For example, it seems to us doubtful, in spite of the pool of Bethesda story, whether the animism of the modern Syrian peasant really existed in as blatant a form in Judea and Galilee in the time of Jesus. And we are not so sure as Dr. Pace seems to be that the apostle Paul's words about the "cup of demons" *are* compatible with an absolute (metaphysical) monotheism (Cf. 1 Cor. 8^5, Eph. 6^{12}). We suspect the author here of failure to carry his own critical principles with him into his N.T. studies.

The figure of Ezekiel as the creator of synagogue worship, and thus of the independent church-group, seems insufficiently stressed. Were not he and his friends the fathers of Protestantism, based as it is on the study of God's guidance in the past combined with the exercise of free prophecy in the sermon? Dr. Pace might have relieved himself of some bias against this prophet if he had given more weight to the results attained by Dr. Steuernagel and Professor G. A. Cooke in assigning a very large part of Ezek. 40-48 to early drafts of H. later incorporated in the roll. As far as the primitive religion of Israel is concerned, he would have strengthened his thesis considerably by references to the evidence of the papyri from Yeb and Syene. We are not sure whether he allows sufficient importance to the possibility of Babylonian influences in the earlier Canaanite civilization. In touching on the origin and development of apocalyptic he might draw this into even closer relation with prophecy, especially as regards its imagery and symbolism. To make apocalyptic a purely Hebrew development, however, seems to us a line of argument unlikely to be profitable.

But such considerations do not touch the main values of a very fresh, independent, vigorous and clearly written book. What is both of the utmost importance and most unquestionably sound is the stress laid throughout on the fact that Hebrew religion as represented by prophecy is personal and ethical rather than metaphysical, and that this point of view is also central and normative for Christianity. J. P. NAISH.

The Babylonian Epic of Creation. By S. LANGDON, M.A. Oxford: Clarendon Press. 16s.

Babylonian texts are still necessarily caviare to the general who do the effective work of the world; but there are certain portions of the vast mass of writings now recovered which are of singular interest to all whose vocation obliges them, from time to time, to expound the true genesis and meaning of the O.T. Amongst such must certainly be reckoned the creation legend. That the Hebrew *t'hōm* in Gen. 1^2, Prov. 8^{27}, and Isa. $51^{9,10}$ (cf. Job 26^{12}, etc.) is directly connected with the Babylonian *tiamat*, is generally admitted as a probable hypothesis.

Professor Langdon's work in the field of cuneiform studies, to which he has devoted his life with signal success, can never be safely neglected. He presents us here with a full and up-to-date version of the Marduk-Tiamat epic, in the form of a transliteration faced by an English translation, the result of careful collation of all the tablets now available. It is at once evident what immense progress has been made in the recovery of the story, and how much collateral material has been accumulated, since plain George Smith, set to engrave cuneiform inscriptions in the British Museum, taught himself Babylonian, and, lacking the corner of a broken tablet, went out to Mesopotamia, searched through the mounds, and actually returned with the tiny fragment he required.

The edition is furnished with carefully selected notes and a short introduction. J. P. NAISH.

The Epistle to the Hebrews. (Intern. Crit. Comm.) By JAMES MOFFATT, D.D., D.Litt. T. & T. Clark. 14s.

Dr. Moffatt's Commentary on *Hebrews*—the fruit of twelve years' toil—will unquestionably rank as one of the great outstanding commentaries in its series, and will do much to remove the reproach that N.T. scholarship in England is behind the times. Dr. Moffatt has broken free in many respects from traditional methods. He refuses to be enticed into a barren discussion of the multifarious theories of authorship and destination, and the space thus saved is devoted to an analysis of the thought and ideas of the Epistle. And surely he is right. For if the question of authorship could be settled (a thing which is of course impossible) it would make no appreciable difference to the theological value of the Epistle. The work of this unknown Christian of the first century would carry no more weight or authority if it could be proved that his name was Barnabas or Apollos. Its merit lies in itself and in its great argument.

Dr. Moffatt is right, too, when he insists that the study of the Epistle must be approached from the standpoint of Greek philosophy. The nerve of the argument all the way through is Greek, and not Jewish—and it is only when it is read in the light of the Platonic theory of ideas that it becomes luminous and impressive. Dr. Moffatt has provided a clear and lucid outline of the theology of the Epistle which should prove invaluable to New Testament students.

In the commentary itself the notes are as a rule a model of exegesis. They go at once to the heart of the difficulty and are free from irrelevancies. Dr. Moffatt is always more anxious to explain the text than to display his learning, but he constantly draws upon his stores of knowledge of modern literature to illustrate the meaning of a verse. It is always refreshing to find a quotation from a modern poet in the middle of a critical note.

It would not be too much to say of Dr. Moffatt's Commentary, "Nihil tetegit quod non ornavit." Many of the notes are most illuminating. I am much impressed, for instance, by the interpretation of the difficult passage in $13^{9,10}$ which Dr. Moffatt regards as a protest against the growing sacramentarianism of the Early Church. Though the suggestion is not entirely new, it is worked out with far more vigour and convincing force than I have previously found.

I am a little sorry that Dr. Moffatt has discarded the method of excursus which is so strong a feature in Sanday and Headlam's *Romans*. There are many questions in *Hebrews* which would have lent themselves to this method of treatment. It is true, of course, that all these matters are discussed in the separate notes, but I think the book would have gained in interest and power if some of the themes had been treated in this larger

way. Perhaps in a later edition Dr. Moffatt may be induced to add something of this kind. HERBERT T. ANDREWS.

Apollinarianism. An Essay on the Christology of the Early Church. By CHARLES E. RAVEN, D.D. Cambridge Univ. Press. 12s. 6d.

This is a most important contribution to theological reconstruction. It is a fine study of one of the greatest of Greek theologians. But it is more. It presents him in his true historical setting, and by the aid of a sympathetic description of the opposite and complementary school of thought, usually known as Nestorian, but better described as Antiochene, our author really places before his readers, under the forms of Greek theology at its climax of ability, the ultimate issues in the theory of the person of Christ, along with two modes of approach thereto.

Dr. Raven's sub-title suggests the large background on which he paints the picture of Apollinarianism. That is one merit; but another is the distinction he draws, by searching criticism of spurious documents and mistaken historical inferences, between the Christology of Apollinarius himself (*c.* A.D. 312–385) and that of the school named after him. As we have recently had to ask, "Was Nestorius a Nestorian?"—so here. For Dr. Raven makes his hero's own position assume a far more reasonable, as well as more scriptural, form than the one assigned him by tradition, that is, mainly by his opponents. In him met all the elements of current culture, not only Alexandrine Platonic idealism, but also the sober, exegetical sense of the Antiochenes, in contrast to whose distinctive Christology he nevertheless puts forth his own as a truer theory of all the facts of the case.

Starting with the Nicene doctrine of the Divine Word or *Logos* in the Godhead as the Being that became incarnate as Christ, the Saviour of sinful humanity, he was in the mainstream of Greek orthodox tradition since Origen in the first half of the third century, and even earlier. But he perceived, as few of his spiritual friends and predecessors had done, the urgent need of harmonizing this belief with the full humanity of the Christ of the Gospels, especially as regards His soul's experiences of moral temptation and even limitation of knowledge. He fixed on the broad statement, "The Logos *became* flesh" (= human), and insisted that it meant just what it said, viz. that the Divine nature, in itself unlimited, assumed by a voluntary act of love the limitations of human experience, so as to share the lot of man as needing redemption, particularly from the results of aberrent will and disobedience. In keeping with Phil. 2^{6f}, he conceived this as involving a self-emptying (*Kenosis*), a putting into temporary abeyance of what in His nature was distinctive of the Divine estate, and the assuming of all that was proper to the human, in order that by a moral process of obedience the Logos-Son might vanquish human disobedience in its own element, so to speak, and thus open the way for sinful men to share His own Divine-human sonship.

Christ thus inaugurated a new type of "heavenly" or "spiritual" humanity (1 Cor. 15^{47f}). That, and nothing else, was Apollinarius's idea on its positive side. On its negative side, however, he formulated for the first time (as distinct from what had been tacitly involved in much Greek piety) the thesis that this meant the *Logos*—as self-emptied for and by this very act—becoming the mind (*nous*) or reason of the man Christ, and thereby "becoming flesh" (in the Hebrew sense of "man" as contrasted with God) psychologically or experimentally. This secured the unity of Christ's consciousness or personal "nature" as Divine-man better than any previous theory. But did it provide for likeness of moral experience, and above all for reality of temptation, as known to us men, in the experience of the Re-

deemer? Hardly, if the seat of personality in His case was in the *Logos* conscious of Himself as such—however limited in the forms of His actual moral life—while in us the seat of personality is in the naturally finite human mind (*nous*), not thus conscious of its Divine nature and relations, and so exposed to "the deceitfulness of sin."

This was the difficulty insisted on by the Antiochene school to which Apollinarius stood opposed. To Theodore of Mopsuestia, the greatest theologian of that school, Dr. Raven devotes an illuminating and sympathetic study, and seems to look for a Christology for our own day—which like the Antiochenes starts with the moral experience of the Christ of the Gospels—along his lines rather than those of Apollinarius, which, he believes, issued logically in Monophysitism, with its denial of a Christ "tempted in all respects as we are—apart from sin." Dr. Raven does not, however, indicate how he himself would solve the difficulties which neither tendency in the ancient Church could surmount.

Accordingly one effect of Dr. Raven's book, for those who are properly alive to its importance, and who feel with him that a fresh solution must be sought in the interests of reality in religious reflection, may be to send them back to Dr. Sanday's *Christologies, Ancient and Modern*. This pointed to a factor in the problem not present to the mind of the ancient Church, or indeed of the modern until quite recently, viz. the distinction between the conscious and subconscious elements in man's mind. If these two psychologically distinct elements in human nature yet contribute to a unified moral personality, it may well be that this fact is our best key to the mystery of Christ's personality, even where it is unique in its religious perfection, and thus unlike to us, viz. in its sinless sense of abiding oneness with God as Father and Source of His being. For thus, as Dr. Sanday argues (p. 166), the positive points alike of Apollinarius and Theodore are safeguarded and harmonized in a manner more conceivable than either was able to indicate on the lines of ancient metaphysics and psychology. Such at least is the opinion of the present reviewer. VERNON BARTLET.

The Pastoral Epistles. By WALTER LOCK, D.D. T. & T. Clark. 12s.

This is a mature and well-considered edition of a difficult group of Pauline letters, which involve many questions of detail. But here, as usually, the right standpoint is half the battle; and Dr. Lock starts with and maintains this throughout. "The first purpose of the writer," he says, "was, I am sure, ethical: he wanted to build up a high level of character in the Christian communities, such as would attract the outside world to Christ" (perhaps he tends to over-stress this last motive). Accordingly, "to emphasize the true features of that character and the spiritual dynamic which would make it possible was his first aim. Quite subordinate to this, though important for its efficiency, is the ecclesiastical organization." In support of the above judgment he rightly points to 1 *Tim.* 3^{14-16} as "the very heart of the Epistle."

As to authorship, while himself holding that they come, in the main at least, from Paul's own mind, he is chiefly confident that they are "truly Pauline in spirit"—if only one has a sufficient living conception of Paul as the genuine missionary, adjusting himself to the developing situations of his Churches and to their needs, rather than adhering uniformly to his own favourite way of putting the Gospel. Yet "the central religious motives are kept central." It is no accident, then, that "missionaries have turned to these Epistles for guidance in dealing with a second generation of converted heathen." "True religion" and "sound instruction" (*didaskalia*), of a

primarily practical type, are the staple interests, over against Jewish reaction and certain perversions of his own teaching natural to the current Greek tendencies of thought (e.g. that "the Resurrection is past already," applied in an antinomian spirit): and to secure these aims a carefully selected and responsible ministry is a prime desideratum. Such was the case already by A.D. 60, as we see from Paul's speech to the Ephesian Elders in *Acts* 20. As to their dates, Dr. Lock rightly says that A.D. 60–64 are the possible limits, if they are Paul's own work: for 1 *Clem.* 6 precludes our lengthening out Paul's life beyond the Neronian massacre of 64, even if he was released after the two years of *Acts* 28—as Dr. Lock thinks likely, in spite of *Acts* 20[38], which looks to me like a plain hint to the contrary.

The chief excellence of this Commentary is its fairness and balance of judgment, even though the right view may not always be reached in the end (e.g. *Tit.* 2[13]). There is, however, a slight tendency to give too conventional a colour to some matters of Church order (e.g. in 1 *Tim.* 4[5], *Tit.* 3[5], 2 *Tim.* 4[5]), witness the statement that Timothy and Titus, as Apostolic delegates, "form the transition to the monarchical Episcopate of the second century." Perhaps the chief failure to grasp the real sense of a passage is the exegesis of 1 *Tim.* 3[16], where, in spite of his citing the parallel in 1 *Pet.* 3[18–22], our editor overlooks the fact that the last clause, "was received up in glory," excludes his view of the two preceding clauses as referring to the Apostolic age generally. Surely, too, the second and third clauses describe different phases of the Resurrection (cf. *Rom.* 1[4], *Luke* 24[23]).

Altogether, however, it is a fine and objective piece of work, which reckons with the best elements in Dr. P. N. Harrison's contribution recently reviewed in these pages, and puts a good many of them in a truer historical perspective.

VERNON BARTLET.

The Apostle Paul and the Modern World. By FRANCIS GREENWOOD PEABODY. New York: Macmillan Company. 10s. 6d.

The sub-title of this book describes it as "an examination of the teaching of Paul in its relation to some of the religious problems of modern life." This does not seem to be a very accurate description of the aim and purport of the book. It is not merely an examination of the teaching of Paul, but an estimate of his personality and his significance in history; and more particularly it is an inquiry into the place which Paul and his teaching can and should take in a modern view of Christianity. In a sense the book is a sequel to Dr. Peabody's well-known studies of the teaching of Jesus Christ, and the problem that presses on his mind is the relation of the Christianity presented by Paul to that which is derived from a study of the Synoptic Gospels. In the first chapter the problem is explicitly posed, with copious quotations from writers on various sides. Are we dealing with "the rival philosophies of Jesus and Paul?" Is Paul the real founder of Christianity? Or have we to neglect him as the perverter of the true and simple Gospel of Jesus? Is one mistaken in feeling that the author himself has a natural inclination to be impatient with the subtleties of Pauline thought and to join in the cry "Back to Galilee"? If so, the inclination is checked. "'Back to Jesus,'" he acutely observes, "might be a judicious maxim if Paulinism included nothing but rabbinical traditions and Hellenistic metaphysics. But 'Back to Jesus' across a devastated area of abandoned testimony is a retreat as inadvisable as it is precipitate. The problem of Paul is to be solved, not by elimination, but by discrimination." Accordingly he addresses himself to the task of discrimination between the temporary and the permanent elements in Paul's theology, religion and ethics. The three chapters dealing in

order with these topics are prefaced with two vivid studies of "The Man" and "The Letters." In the closing chapter—"Messenger and Master"—the fundamental problem of the relation of Paul to Jesus comes up again for decision.

It is with Paul the moral teacher that the author is most clearly in sympathy. He finds in him a union of Greek and Hebraic ideals which gives the foundation for a system of ethics profoundly true to the spirit of Jesus. With the religion and theology of the apostle he is less at home. He does indeed acknowledge very generously the power and breadth of the apostle's thought as it circles through the vast range of Hellenistic speculation before coming to rest in the sublimated Hebraism of his ethical Christianity. But there is so much to be apologized for, so much to be explained away as rabbinism or mystery-religion or what-not, that it sometimes seems as though the positive contribution remaining would be insignificant. Yet when the utmost allowance is made for temporary elements, something real and important does seem to emerge. Thus, in discussing Justification, Dr. Peabody observes: "The legal analogy is . . . employed to deny the legal relation. The acquittal of man is in fact an acceptance by God. It is simply God's forgiveness of man's sin, not by law, but by grace. The terms of the law are used only to be rejected." He then proceeds to point out that this is "a reiteration in Paul's academic language of the teaching more beautifully given by Jesus in His parable of the Pharisee and the publican, and in that of the servants receiving equal pay for varied service." And this explicit setting aside of the legal idea is shown elsewhere to be of direct application to the present day. "A critic of the modern world has said that its cardinal sin is 'Law-Morality'—a satisfaction that is to say with prescribed propriety and a disinclination or inability to make the venture of a life of grace." The central principle of Pauline theology, in fact, is the divine initiative. "Paul's theology in a word begins not with man's search for God, but with God's search for man. We think God's thoughts after Him. This spiritual chronology distinguishes Paul's teaching from all contemporary forms of philosophical speculation and gives it a place among the great confessions of the religious life." It is also fundamental to the Gospel of Jesus. Thus the charge that Paul fundamentally misrepresents Him whom he called Lord is emphatically rebutted. "What is best in Paul brings him nearest to Jesus. The more he escapes from the controversies which beset him and rises into freedom and power, the more his words become an echo of the sayings of Jesus, as though the messenger had met his Master."

When all this is said, however, the question remains: Is there nothing of permanent value in Paul except what can be recognized as a paraphrase of something much better expressed in the Synoptic Gospels? Dr. Peabody, like many recent exponents of the apostle, seems at times to come perilously near to this conclusion. But there is much to be urged on the other side. It is doubtful whether a picture of Jesus and His teaching derived exclusively from the Synoptic Gospels has any right to be labelled *sans phrase* "The Jesus of History." Beyond question those writings are fragmentary and leave many points in the story quite enigmatic. Our best help towards reading the riddle is probably to be found in the "implicit history" contained in writings of the New Testament not primarily historical in aim. The most important of these are the Pauline epistles. After all, they are by far the earliest witnesses to Christianity that we possess. Their writer entered the Christian movement within a very few years—perhaps even within a few months—of the death of the Founder. He had good reason to know what it was all about. His power

of religious appreciation is undoubted, and his penetrating vision may well have brought him even nearer to the heart of the matter than "those who were reputed to be somewhat—whatsoever they were." There is much to be said for Dr. Bacon's view that the full value of the Christian Gospel as it proceeded immediately from the mind and purpose of Christ at the culminating moment of His mission is best represented by Paul and by those elements in the Gospels which have often been discounted as Pauline interpolations, while the Synoptic Gospels as we have them belong to an "Aramaic enclave" whose tendency is to reduce the original values of the person and work of our Lord. The test question, of course, is the meaning of the Cross. Unless we have misunderstood Dr. Peabody, he would be disposed to say that in the main the Pauline doctrine of the saving death of Christ is an accretion upon the Gospel. This is not the place to argue the question, but a case could certainly be stated for the view that behind the weird forms in which Paul sometimes embodies his teaching on this subject lies a real contribution to the solution of one of the great enigmas of the Gospels. There is room here doubtless for difference of opinion. But we may be grateful to Dr. Peabody for what is in many ways a noble appreciation of the great apostle. "Paul," he finely says, "is the most convincing witness in Christian history of the unperturbed confidence and unclouded joy which are the natural consequence of a profound religious faith"; and at the same time "his view of the world is more akin to that of a Greek tragedian than of a modern optimist, and it lifts his teaching out of all feeble sentimentalism and makes it a summons to the heroic life." Surely our modern Christianity cannot afford to cast out such a teacher. C. H. Dodd.

Anthropology and the Fall. By H. J. T. Johnson. With a preface by C. C. Martindale, S.J. Oxford: Blackwell. 3s. 6d.

The aim of this little book is to show that the discoverers of anthropology in regard to Man's pedigree do not conflict with anything essential in the Genesis narrative, and the author is successful except as regards the Fall. For no one who understands the *empirically descriptive* aim of science and the *transcendentally interpretative* aim of theology will find any antithesis between the view that Man was the outcome of natural evolution from a Primate stock and the view that Man was created by the Power of God. These two statements are in different languages, and there is no opposition between them—unless, indeed, the theologian insists that there was in Man's origin some special interposition, like Wallace's "spiritual influx," outside the scientific universe of discourse.

When we turn, however, to the doctrine of the Fall and the anthropological account of Man's origin, we find a real discrepancy. For the theological doctrine is that "the human race fell from a state of primeval innocence through the sin of its first parents, and that in consequence of that sin each member of the race has lost the supernatural gifts which were destined as man's heritage." This, we are told by the author, is an article of the Catholic faith. But according to science man was evolved from an ancestry common to him and the anthropoid apes. According to the doctrine of the Fall, Man fell from a high original estate; according to anthropology, Man has an ascent behind him. It is not necessary, however, to assume that the first men worthy of the name were brutish, stupid, fierce, or lustful. There is much to be said scientifically for the view that the first men were clever, kindly, inventive, adventurous beings, with strong social sympathy and parental affection. Darwin's view of primitive man was probably nearer the truth than Huxley's. Yet it was an *ascent* that

the author of *The Descent of Man* always thought of, and it is not easy to square the idea of an ascent with the idea of a Fall. The author's view is that "in the very beginning there existed a race of intelligent men," recipients of a Divine Revelation, and that there afterwards came about a widespread degeneration. There was a Fall, and a "growing dominion of his lower nature over his reason would proceed *pari passu* with man's forgetfulness of God." We agree with the author that the theologian and the anthropologist need not quarrel if each will keep within his proper sphere; but we think the theologian is now transgressing when he adheres to a non-evolutionary expression of whatever true transcendental interpretation there may be in a wisely conceived Doctrine of the Fall.

J. Arthur Thomson.

Evolution, Knowledge, and Revelation. By Stewart A. McDowall, B.D. Cambridge Univ. Press. 6s.

Dying Lights and Dawning. By Edmond Holmes. Dent. 6s.

Mr. McDowall is Chaplain and Senior Science Master at Winchester College. This somewhat unusual combination of functions has a natural expression in a series of thoughtful books, in which the writer seeks a reconciliation between the essentials of the Christian faith and the conception of evolution. In these Hulsean Lectures Mr. McDowall turns to metaphysics and endeavours to formulate a theory of knowledge consistent with the scientific doctrine of evolution and the Christian idea of revelation. Logic, he says, is a totally unsuitable instrument for the purpose of gaining acquaintance with Reality. "Knowledge of things may lead us to Appearance; knowledge of persons to Reality." The instrument of this knowledge of Reality is Love—"the active inter-penetration of two personalities without loss of self-identity." "Reality is ultimately Love as an experienced personal, reciprocal relation, in the very process of that experience; an experience grounded in God." Revelation is the result of such experience and it may be uttered and recorded. It is an extremely interesting apologetic; there are no gaps in the argument, and the issue is a fresh contribution towards a synthesis of science and theology within a philosophy that is unjust to neither, and welcomes both.

Mr. Holmes's purpose is somewhat different from Mr. McDowall's. He perceives that "the idea of evolution is undermining the foundations of orthodox Christian theology," but instead of attempting to re-state the Christian theology in terms of modern thought, he seeks rather to make a new beginning with a "Gospel of Spiritual Evolution." Mr. Holmes drastically analyses the whole concept of the "Supernatural," and, since the most definite expression of the "supernatural" theology is found in the creeds and authoritative expositions of the Roman Catholic Church, he subjects the whole doctrinal scheme of that Church to searching criticism. But the essential purpose of the book is not negative, but constructive. "What God transcends is His own immanence in Nature and in man. And as the immanent God is the life of man's life, the soul of his soul, it follows that the way to the transcendental God—a way to which there is no end—lies through the development of man's higher nature, the nature with which God has endowed him, and in the unfolding of which God is at work in the soul." Mr. Holmes has written an inspiring book. His "Gospel" would admit a conception of Christ even higher than his own reverent and earnest interpretation, and he seems to verge on a theory of Reality not seriously different from Mr. McDowall's.

George Shillito.

SHORTER NOTICES AND DESCRIPTIVE LIST

THE Rev. S. C. Gayford's *Sacrifice and Priesthood* (Methuen, 6s.) is not a big book, but its value is out of all proportion to its size, and its presentation of a difficult subject will compel the attention of theologians as well as of O.T. scholars. The involved and intricate problem of Jewish sacrifice has rarely been explained so lucidly, and for this we are specially grateful. It is doubtful, however, whether Mr. Gayford will carry all readers with him in his exposition of the *Epistle to the Hebrews*, and many will be dubious about the inferences he draws for Christian doctrine and practice to-day. Sentences like these give one pause :

> In offering ourselves to God we, the Priestly Church, cannot but be offering Him in Whom we all are gathered up. The reality of the Sacrifice is in Heaven, of which the Earthly is an image. The Sacrifice of the Mass is the same as that offered by Our Lord in Heaven.

A company of ministers desiring a book for group study that would prove an intellectual stimulus as well as be of significance for modern thought, could not do better than use this one.

If Mr. Israel Abrahams' four lectures, *Some Permanent Values in Judaism* (Milford, 3s. 6d.) were as pleasant to hear as they are to read the Liberal Jews of New York had a good time. Mr. Abrahams believes that what matters is " not Past Origins but Present Values," and he sets out to show these values in Biblical, Apocalyptic, Philonean, and Rabbinic literature, illustrating in delightful fashion from Tennyson and Kipling, Voltaire and Bernard Shaw, as he goes along.

Probably most preachers will agree that few sermons are more popular to-day than those dealing with O.T. stories ; indeed, we venture the opinion that the average congregation would far rather listen to an exposition of a once-familiar O.T. episode than to a topical sermon dealing with social problems. Mr. Lewis Johnson's *The Legends of Israel* (Allen & Unwin, 7s. 6d.) takes twenty-five O.T. stories and, accepting the findings of modern scholarship, deals with them sermon-wise. Not many people read sermons nowadays, but these are very fresh, and can be recommended. Mr. Johnson joins the great company of those who fail to spell the name of Mr. Basil Mathews correctly.

The Rev. D. Cameron's *Songs of Sorrow and Praise* (Edinburgh : T. & T. Clark, 7s.) consists of ten studies in the Hebrew Psalter delivered as the Hastie Lectures in the University of Glasgow. After discussing the Form of the Psalter, Mr. Cameron examines the place of the Covenant, The Law and the Temple in the Psalter, discusses the Songs of Sorrow and of Praise, the Prayers and Religious Emotions to be found there, and concludes with lectures on " The Psalms in the Jewish Church " and " The Psalms in the Christian Church."

In *Fifty Years After* (Milford, 10s. 6d.) Sir Hermann Gollancz, the veteran Rabbi, prints another volume of " sermons and addresses setting forth the teachings and spirit of Judaism." Many of the addresses date from war-time ; others deal with the revision of the Jewish liturgy ; others are memorial addresses on leaders like Canon Barnett, Dr. Clifford, and Silvanus Thompson, as well as on members of the Jewish community.

Sir Flinders Petrie's *Religious Life in Ancient Egypt* (Constable, 6s.) is

a companion volume to that on *Social Life in Ancient Egypt* recently noticed. Both are popular summaries of the larger *Descriptive Sociology of Egypt*, which is nearly ready. The chapters in the present work deal with "The Gods and Their Temples," "The Priesthood and Its Teaching," "The Faith in the Gods," "The Future Life," "The Burial and The Tomb," and "The Folk Beliefs."

Prof. A. C. McGiffert's *The God of the Early Christians* (Edinburgh: T. & T. Clark, 6s.) is a contribution to the history of Christian doctrine marked by the wide learning and clear thinking that we have come to expect from its writer. It is decidedly a book to be read by all interested in the Early Church and its theology. Not the least attractive feature in it is the frankness with which Prof. McGiffert confesses to changed views.

Mr. Basil King's *The Discovery of God* (Allen & Unwin, 7s. 6d.) is a book that might be read with Prof. McGiffert's. It has not the same foundation of Biblical knowledge—the *Epistle to the Hebrews*, for example, is attributed to Paul—but frequently a sentence lights up some aspect of truth. Mr. King shows how various O.T. characters "discovered God," and thus how the conception of God developed until we reach the Universal Father revealed by Jesus. A book that suggests rather than satisfies.

Prof. S. J. Case's *The Social Origins of Christianity* (Chicago University Press, $2.50) sets out from the position that early Christianity produced the N.T., and not the N.T. early Christianity. Too often students of Christianity have confined themselves to the documents and failed to recognize "the social factors conditioning the origin of the documents." Prof. Case therefore sets out to study the actual experience of the people who composed the Christian societies in N.T. and later times, and the result is a useful book, not the least serviceable part of which is that modestly described as "Bibliographical Suggestions." There is an ugly misprint on p. 127. The Rev. R. Martin Pope in his Fernley Lecture, *Early Christianity and Its Message to the Modern Church* (Sharp, 5s.) covers much the same ground as Prof. Case. He describes the characteristics of early Christianity, its challenge to its environment, and its conflict with the world, and he decides that the modern Church can well follow pre-Nicene Christianity in its simplicity, its self-renunciation, and its spirit of service.

Classical and historical scholars alike will welcome Mr. A. J. Toynbee's companion volumes in Principal Barker's "Library of Greek Thought" (Dent, 5s. each). They are *Greek Historical Thought from Homer to the Age of Heraclius* and *Greek Civilization and Character*. The two volumes should be used together, translations from the same writers appearing in both. To the first Prof. Gilbert Murray contributes two new translations.

Not all University theses are as useful and as readable as Dr. Hardman's *The Ideals of Asceticism* (S.P.C.K., 12s.). His subject covers a tremendous range, stretching back to primitive religion and reaching out to such problems as modern almsgiving, the limitation of profits, sport, and Sabbath observance —indeed the last chapter, on "Christian Asceticism and the Social Order," is one of the most valuable in the book. There is a long list of works consulted; we notice one or two slips in initials, and Miss Power's *Medieval English Nunneries* and Dr. Coulton's *Five Centuries of Religion* do not appear. Probably the thesis was completed before the publication of these volumes, a reading of which would, we imagine, incline Dr. Hardman to make some revision in one or two places.

In *Springs in the Desert* (Hodder, 5s.) seventy-eight of Dr. Jowett's meditations have been gathered together. A verse from one of the Psalms

is taken (occasionally the same verse is used more than once) and expounded and illuminated in Dr. Jowett's characteristic way. The book is not for reading through at a sitting, but it will be found of service for quiet moments and devotional reading.

Quiet Talks about Simple Essentials and the Present World Outlook (Revell, 5s.) is the sixteenth volume of Dr. S. D. Gordon's "Quiet Talks" series, and indications are not lacking that the well-worked vein is petering out. Dr. Gordon does not "get there" as often as he did in his earliest volumes; his obscurantist views about the Bible and the Second Coming are more prominent; and his incursions into the field of world politics are not always happy.

Two Congregational ministers have just published useful volumes of addresses. The Rev. H. C. Carter's *Human Relationships in the Light of Christ* (Cambridge: Heffer, 3s. 6d.) contains eight addresses delivered on Sunday evenings to a Cambridge congregation. They are simple, clear, and direct, and offer wise guidance on such subjects as "Employer and Employed," "Man and Maid," "Parent and Child," "Old and Young."

The Rev. A. D. Belden's *The Greater Christ* (Sampson Low, 3s. 6d.) contains twenty-two papers, including that on "The Meaning of the Death of Jesus" which appeared in our pages. The first ten set out to re-state fundamental theological problems in the light of modern knowledge, and the rest are called "A Miscellany of Application." Some of the essays in the second part are rather thin, but generally Mr. Belden succeeds in setting his readers thinking, even if they do not reach his conclusions.

What is Your Name? (Yale & Oxford University Presses, 7s.) contains ten more "Yale Talks," addresses given in the College Chapel by the Congregational Dean, Dr. C. R. Brown. Dr. Brown invariably hits the target; his virility and candour are great assets, and it is good to think that such talks as these are given to American undergraduates.

The twenty addresses in the Rev. Ernest Raymond's *The Shout of the King* (Hodder, 5s.) are a strange medley. Most of them contain suggestive phrases, if not suggestive ideas, and those on Reunion and "The God of Jacob" are extremely well done. Others, however, did not merit printing, while one or two brought to mind an enthusiastic Methodist local preacher in Yorkshire, who, having announced his text, would say, "Now, I'm not a Bible expositor, but only an 'umble counter-jumper during t'week, but this is what I think it means"—and then give an utterly impossible exposition, which was entirely redeemed by the earnestness and sincerity of the preacher. One or two of Mr. Raymond's addresses struck us exactly like that.

There are many books on preaching on our shelves, but every new one teaches something and throws light on some aspect of a glorious calling. The Rev. James Black's *The Mystery of Preaching* (Clarke, 6s.) is no exception, for its eight lectures contain much sound advice. Some of the illustrations—"Pilgrim Mothers," and "Boston Audience," for example—should have been pensioned long ago, but the chief disfigurement of the book is its exclamation marks—there are often three on a page, and even the Preface has a few. This will put off some readers who prefer exclamations, like gestures, to be few and restrained. The lectures, however, should be read by all called to preach; they will be of special service to students and young ministers.

The anonymous author of the widely-used *Book of Prayers written for use in an Indian College* has given us two more books of devotion—*The Sacrament of Common Life* and *The Fourfold Sacrament* (Cambridge: Heffer, 2s. 6d. (paper), 3s. 6d. (cloth) each). We have pleasure in com-

mending these books, which are remarkably fresh in their form and phrasing, full of suggestion, and yet never lacking in reverence.

Dr. Leighton Parks was thrown into the limelight by his intervention in the "Fundamentalist" controversy in the United States. His *What is Modernism?* (Scribners, 5s.) is an excellent little book, clear and cogent throughout, and it ought to be widely read. We are glad to see Dr. Parks's frank admission that "the Creeds need no longer be recited in the Service of the Church," and especially to read: "The Catholic Church existed for four centuries, at its best and doing its greatest work, without any creed in its office, liturgical or other. . . . The Creed was first introduced into the Liturgy about 470." It is a pity that there are three errors of spelling or initials in the list of English "Modern Churchmen" at the beginning of the book; this suggests a carelessness which is not found elsewhere in the volume.

Religious Certitude in an Age of Science (University of North Carolina Press & Milford, 7s.) contains three lectures by Dr. C. A. Dinsmore of Yale. The lectures—"The Influence of Science on Modern Religious Thought," "The Nature and Truth of Religion," and "What we Know and what we Believe"—are interesting enough, but the price is high for matter which would not occupy more than thirty-five of these pages.

Anything from Mr. Edward Grubb's pen is sure to be stimulating and helpful. *Authority in Religion* (Swarthmore Press, 3s. 6d.) is no exception. It deals with a problem of supreme importance, and—though it contributes nothing original to its discussion—aptly summarizes the various points of view and offers useful guidance.

The sub-title of Dr. Frank Ballard's *Reality in Bible Reading* (Edinburgh: T. & T. Clark, 6s.) is "The gain to Christian faith from critical accuracy in the ordinary public or private reading of the English Bible—with more than 400 examples." With Dr. Ballard's main contention we are in general agreement—carelessness, conservatism, and the beauty of the A.V. ought not to outweigh the desire for accuracy. Having given illustrations of flagrant inaccuracies and misleading archaisms in O.T. translations, Dr. Ballard goes through the N.T., pointing out similar cases. Sometimes he is rather censorious in pressing his point of view, but that point of view needed emphasis, and all Christians, and especially those who have to read the Scriptures in public, could ponder his chapters and illustrations with advantage.

We have read Mr. Hendrik van Loon's *The Story of the Bible* (Fisher Unwin, 10s.) and we confess to absolute bewilderment. First we went through the illustrations—once, twice, thrice; still we turn to them in moments of weariness and depression. Some convey to us no meaning at all, others remind us of Mr. Heath Robinson. Here and there is one full of suggestion, but many cause unrestrained hilarity. And the letterpress affects one in the same way. For whom is the book intended? A passage admirably suited for children—and the preface suggests that the author aims at children—will be followed by "Take the case of Herodotus. . . . He had no racial prejudices," or, "But such bits of gratuitous council were inevitably followed by further complications." There are some excellent summaries of periods, many of them in the detailed "List of Contents," which is the best thing in the volume. It is interesting to find in the "Biblical Reading List for Children" a section on "Festival and Song," which opens with Isaac Watts's *Divine and Moral Songs*—"spiritual teaching in a very attractive form." We believe, after all, that Mr. van Loon is a humorist—and perhaps Mr. Heath Robinson did some of the illustrations.

The fourth volume of Dr. A. R. Gordon's *Bible Stories Retold for the Young* (Hodder, 5s.) deals with "Kings and Prophets." Dr. Gordon has a way of re-casting the old stories in attractive form, but the effort to conclude every story with a verse or poem sometimes appears forced.

Workers among the young will welcome the next four books. Dr. Robert Corkey's *Paths to Power in the Religious Education of the Young* (S.S.U., 2s. 6d.) is an eminently sensible little book which all Sunday School teachers could read with advantage. On such subjects as "Inspiring Belief," "Curiosity and Interest," and "Habit" the writer makes some wise—and practical—suggestions. To their series "Handbooks of Modern Evangelism," Two University Men have added a useful volume, *Winning the Children for Christ* (Thomson & Cowan, 4s. 6d.), which teachers would do well to consult. Among the contributors are Prof. J. G. Mackenzie, the Rev. A. D. Belden, and Mr. E. H. Hayes. In *A Successful Cradle Roll System* (S.S.U., 2s.) Mrs. Lionel Fletcher, from experience gained at Wood Street, Cardiff, tells how the Cradle Roll can be used to win babies and parents and so build up a Church. *Winning the Boys* (S.S.U., 6d.), by Mr. E. Cook, the Secretary of the Boys' Life Brigade, is full of sound suggestions for those who have to deal with boys.

Dr. Hasting Eells's *The Attitude of Martin Bucer towards the Bigamy of Philip of Hesse* (Yale & Oxford University Presses, 12s. 6d.) shows the careful scholarship and balanced judgment of the student in dealing with one of the most unhappy episodes in the history of the Reformation. The survey of the situation reminds us once more of the remarkable, but logical, results of a belief in the inerrancy of the Bible on the one hand, and in the Divine right of rulers on the other. Bucer has probably never received his due for the part he played in the English Reformation, but his attitude —and that of Luther—to Philip's bigamy is a sorry story.

Mahātmā Gāndhī (by R. M. Gray and M. C. Parekh) is the latest addition to the "Builders of Modern India" series (Allen & Unwin, 5s.). It is a succinct account of Gandhi's life and opinions, sympathetic and yet discriminating, and it can be highly recommended.

Mr. Robert Smillie's *My Life for Labour* (Mills & Boon, 2s. 6d.) is the story of one who, knowing the miner's life and the miner's home from within, has spent his days toiling for the class to which he belongs. Mr. Smillie's enthusiasm, his willingness to sacrifice, and his naïveté all help to make his autobiography readable, and there are interesting glimpses of many famous people—including Jaurès, Mrs. Asquith (some striking letters are quoted), Mr. Gladstone ("the head of them all"), Sir Henry Campbell-Bannerman, Sir John Simon (very appreciative), and Sir Robert Horne.

In *Wilfred Grenfell, The Master Mariner* (Partridge, 3s. 6d.), Mr. Basil Mathews tells the stirring story of the Labrador doctor, and in a companion volume, *The Race of Heroes*, he has the assistance of Miss Milsom, Mr. Ernest Jeffs, Mr. H. W. Peet, and the Rev. A. E. Southon in recounting the races of heroes of faith—many of them on the mission field—who ran their course with courage before passing on the torch.

There has been a good deal that is unseemly and unchristian in the history of Roman Catholicism, and there is still much that is false and superstitious, but we do not think many will be influenced by Mr. Joseph McCabe's "candid account" of *The Popes and Their Church* (Watts, 3s. 6d.), which is written with the peculiar bitterness of a renegade. Mr. McCabe seems to take particular pleasure in stirring the cesspool that holds the sad record of the immoralities of the past.

The Death Penalty for Heresy from 1184 *to* 1921 (Simpkin, 3s. 6d.) is

No. 18 of Dr. G. G. Coulton's "Medieval Studies." Though not the best of the series, it deals with its subject in the writer's characteristically thorough fashion, and suggests that the Anglican representatives at the Malines (and any subsequent) conversations would do well to remember that Rome is still what she always has been.

Even clergymen of the Church of England sometimes display considerable ignorance about the pages in the Prayer Book that contain the Catechism, and we fear that among Free Churchmen the ignorance is complete. We therefore welcome the Rev. E. B. Redlich's *The Church Catechism: Its History and Meaning* (Macmillan, 4s. 6d.), an able little text-book specially suitable for candidates for ordination and for students.

Question Time in Hyde Park, by the Rev. C. F. Rogers (S.P.C.K., 6s.) is a handy book for the minister to have on his shelves for reference. Although it is by no means the "complete manual of Christian Apologetics" it claims to be, it covers a good deal of ground, and few persons are as well qualified to deal with Christian Evidences as its writer. It is a pity that the point of view is rather narrowly "C. of E.," and that a rigid view of Apostolical Succession is maintained.

Another book which no worker among the young in these days can afford to miss is Canon Peter Green's *Betting and Gambling* (S.C.M., 1s. 6d.), an excellent little treatise by one well qualified to write on the subject.

Mr. Beresford need have no fear in continuing his work on *The Diary of a Country Parson, The Rev. James Woodforde* (Milford, 12s. 6d.). The present volume contains extracts from the diary from 1758 to 1781, and it leaves us longing for more—indeed we hope that one day the entire diary will be published. It throws much light on country life and customs, and it is very entertaining. It is not Pepys, of course, but it has a Pepysian flavour, and the fact that it can be compared with Pepys suggests its quality. It reveals the mind and work of the country clergyman of the eighteenth century much as the Diary of the Rev. Ralph Josselin, published by the Camden Society some years ago, does for his type in the seventeenth. We are not enamoured of Mr. Beresford's method of editing—paragraphs like that about the World War on p. 264 might well have been omitted—but we can forgive him much for the delight he has given us in introducing us to Woodforde.

We are glad to have Mr. C. E. M. Joad's admission that "too many philosophers have mistaken obscurity of statement for profundity of thought." We have thought so ourselves many a time. Mr. Joad has done much to enlighten our darkness, and his *Introduction to Modern Philosophy* (Milford, 2s. 6d.) is an admirable summary of the views of Russell, Croce, Gentile, James, and Bergson, of four of whom there are excellent photographs. Those who want to keep in touch with recent developments in philosophy will find this book very serviceable.

The Dean of Canterbury, the Rev. G. K. A. Bell, formerly the Archbishop of Canterbury's Chaplain, has rendered great service to the Churches by gathering together these *Documents on Christian Unity*, 1920–4 (Milford, 7s. 6d.). The documents include not merely the replies to the Lambeth Appeal and the Malines conversation, but also world-wide negotiations *re* Church Union—in Canada, Australia, the United States, and South India. Our only criticism of a most useful piece of work is that the attempted concordat between the Episcopal and the Congregational Churches in the United States might have been better documented.

Those who have the strange notion that Congregationalism has not pulled its proper weight in the "Copec" boat will perhaps fail to notice that two Congregationalists are responsible for the official accounts of the

Conference that have been issued (Longmans, 3s. 6d.)—and admirable accounts they are. The Rev. W. Reason has prepared the *Proceedings*, which gives the chief speeches, and the Rev. E. Shillito *Christian Citizenship*, which tells the story of the Conference and tries to capture and pass on its spirit.

This year the R.S.P.C.A. celebrates its centenary, and its secretary and its editor, Messrs. E. G. Fairholme and W. Pain, have written *A Century of Work for Animals* (Murray, 7s. 6d.) in commemoration. Probably one of the most evident signs of the world's progress is to be found in the changed attitude in regard to animals, and while much remains to be done—especially in securing the compulsory use of means of humane slaughter of animals—there is reason to be thankful for the accomplishments of the last hundred years. The many-sided work of the Society is carefully described ; the Prince of Wales writes a Foreword and Lord Lambourne, the Chairman, an Introduction.

Dr. Kelman's *Prophets of Yesterday* (Hodder, 7s. 6d.) consists of six very readable lectures dealing with Hebraism and Hellenism, Carlyle, Matthew Arnold, and Browning. Dr. Kelman is at his best in his two lectures on Browning. Is he aware that Browning used to attend a Congregational Church ? Incidentally, it is always wise to spell a man's name correctly when paying him a compliment (p. 130).

Prof. J. W. Mackail's Royal Institution Lecture on *The Pilgrim's Progress* (Longmans, 3s.), though on a subject about which much has been written, is extremely fresh and suggestive.

Our only criticism of *The Pocket Oxford Dictionary* (Clarendon Press, 3s. 6d.) sent to us is that readers will get into trouble with their wives if they carry it in their pockets. The India Paper edition (6s.) no doubt is really pocket size.

Saint Joan (Constable, 6s.) is Mr. Bernard Shaw's best play. Those who want to be entertained, annoyed, or stimulated, will read the Preface—though it is quite unnecessary so to do, and many will enjoy the Play and leave the Preface severely alone. Both are full of striking passages. Here is one which will bear a good deal of examination : " The proportion of marvel to immediately credible statement in the latest edition of the *Encyclopædia Britannica* is enormously greater than in the Bible."

Last year we commended the Rev. A. E. Southon's missionary novel, *The Yellow Napoleon*. In *The Whispering Bush* (Hodder, 2s. 6d.) Mr. Southon gives us some " true tales of West Africa," thrilling stories which illustrate the power of personal influence and the courage of African converts.

The Heart of a Father (Allen & Unwin, 2s.) is the Rev. F. C. Spurr's account of the appearances of and messages from a much loved little son who was drowned last year. We await with interest the promised volume with its fuller evidence.

Nervous people had better not read Mr. J. Ellis Barker's *Cancer* (Murray, 7s. 6d.) : they would probably be afraid to eat another meal and would die of starvation, if not of fright. Mr. Barker's book is frankly alarmist—but if it be true that 5,000,000 people now living in England will die of cancer if the present death rate is maintained, there is room for alarm. Mr. Barker's theory is that cancer is a disease of civilization. It is caused not by some micro-organism, but by chronic poisoning. Certain substances produce this poisoning, but only after many years, and the most general cause is auto-intoxication, caused by constipation, which in its turn is caused by bad food and vitamine starvation. Mr. Barker believes the use of preservatives for food is responsible for the present

condition, and he has violent things to say about "food chemists, food manufacturers, food improvers, food fakers." He insists on natural food, and perhaps the best result of his book will be increased attention to the adulteration of food. The volume is based in large measure on the findings of Sir W. Arbuthnot Lane, and it contains a great deal of evidence on different aspects of the problem. There is a lot of repetition, but on the whole the book should render good service.

With our last book we turn to the more cheerful subject of cricket. One disadvantage of living in the South of England is that one cannot get the *Manchester Guardian* in time for breakfast. One disadvantage of not getting the *Manchester Guardian* is that one misses "Cricketer's" reports during the summer months. Dare we confess that when the weekly edition comes to hand we turn first to "Cricketer's" article? In *Days in the Sun* (Grant Richards, 6s.) Mr. Cardus gathers together some of these articles, and no one who has felt the glamour of cricket ought to miss them. Mr. Cardus can write, and whether he illustrates his theme from literature or music, art or politics, he rarely goes astray. We have only caught him out once in this volume, where he attributes to Locke a phrase that surely belongs to Hobbes (we hope the compositor will not say *Hobbs*). The fact that Mr. Cardus is a Lancastrian and always a wee bit less than fair to Yorkshire (it is amusing to note that in describing the Whitsuntide match of 1922 he chooses for his volume Monday's play, when Lancashire, with a score of 307, got Yorkshire out for 306, instead of Tuesday's, when Yorkshire did with Lancashire what they usually do!), does not prevent us from saying that we know no cricket literature, past or present, equal to that which he provides. EDITOR.

PERIODICALS

The Holborn (July). The Quakers make a *reconnaissance* in force, the Editor having had the assistance of Dr. Rendel Harris in the preparation of a George Fox Tercentenary number. There are seven Fox articles, the ones we have enjoyed most being Miss Crawshaw's, Mr. T. E. Harvey's, Dr. Rufus Jones's and Mr. H. G. Wood's. We understood that the Friends had agreed how to spell *Swarthmoor*, but Mr. Harvey is a rebel and no "patient ox" (he has also his own way of spelling Ulverston), while Prof. Russell has "Swathmore," but as there is a misprint on the opposite page (and a wrong date for the Conventicle Act) this may not be malice aforethought. Lady Frazer has the first instalment of a study of Père Hyacinthe, and Dr. Maria Heinsius an informing article on German Religious and Theological Life since the war. Other articles make up a readable number.

The Hibbert Journal (July) opens with the Editor's "Vicious Circle of Mass-Production," the solution of the problem being reserved for the next issue. Mr. S. K. Ratcliffe writes on "Spiritual Conditions in the United States, Principal Graham on "George Fox," Principal Major on "English Modernism," Prof. E. J. Price on "The Limitations of the Psychology of Religion" (a useful and necessary warning) and Prof. B. W. Bacon on "The Nature and Design of Q." Other articles are by Profs. G. H. Langley and Eugène de Faye, Mrs. Merriman, Miss Mona Wilson, Mr. Guy Kendall, and Bishop O'Rorke. Dr. Moffatt contributes the "Survey of Recent Theological Literature," and there is a very useful expository review of Klausner's *Jēshū ha-Nōtzri* by the Rev. R. T. Herford.

The Pilgrim (July). The Editor writes on "Copec," and the first article is Miss Underhill's "Copec" paper. Two articles deal with George Fox, and among other interesting contributions are the Rev. J. C. Hardwick's "The

Lure of the Irrational," the Rev. N. E. Egerton Swann's "The Fallacy of Latinism" (a vigorous attack on Mr. Belloc's *Europe and the Faith*), and Mr. Paul Florensky's "Christianity and Culture."

The London Quarterly (July). Mr. Telford has given us a very interesting number. He himself writes on Sir Harry Poland, while one of the most valuable articles is the Rev. W. Fiddian Moulton's criticism of Mr. St. John Adcock's recent poems. Prof. H. R. Mackintosh has a careful exposition and criticism of Otto, and Dr. Tasker writes on Troeltsch. Other articles are by the Rev. A. M. Chirgwin, Dr. C. S. Carter, Rev. C. Ashlin West, and "Basil St. Cleather."

The Baptist Quarterly (July). The chief articles are Principal Wheeler Robinson's "The Value of Denominational History" (a paper read to the Congregational Historical Society in May), the Rev. Morton Gledhill's "The Poet as Interpreter," and the Rev. H. J. Cowell's timely "George Fox and Roger Williams."

The Modern Churchman (June-July). The outstanding article in these issues is Canon J. M. Wilson's "The Theological Outlook," in which the octogenarian scholar describes the changes seen during his life-time. The Editor, Miss Petre, the Rev. J. C. Hardwick and the Rev. Alfred Fawkes are again among the contributors, and among the papers are Prof. Bethune-Baker's "The Christian Doctrine of Man" and Prof. Matthews's "Immanuel Kant."

The Church Quarterly Review (July). The only thing we have against this issue is that it arrives not at the end of June, like a respectable journal, but in the middle of August, when one has put "Periodical Publications" behind one's back! It must be as difficult to run a journal by committee as it is to conduct a campaign—perhaps that accounts for the delay. Nevertheless this is an excellent number, with the Rev F. H. Smith's, "The Incarnation and Incarnation-Beliefs" as its chief article.

The Interpreter (July). We regret to notice that with this issue *The Interpreter* makes its final appearance. For twenty years it has been welcomed by all interested in Biblical scholarship and sound theological learning, and men in all the Churches are under a debt of gratitude to its Editor, Dr. Hewlett Johnson. Among the contributors to the last issue are Mr. A. G. Widgery, Mr. E. E. Kellett, Mr. W. E. Wilson, and the Rev. J. C. Hardwick, but as valuable as any of the articles are the Editor's notes on the Synoptic Problem.

Theology (Vol. VIII. Jan.–June 1924). The Rev. E. G. Selwyn maintains a very high level in this monthly journal. The articles are varied in subject, and generally interesting, while making some contribution to knowledge. The reviews are, on the whole, well done, and there are some excellent selections of books for reading on special subjects.

The Expository Times (June-Aug.). Congregational contributors include Dr. J. D. Jones and Dr. Powicke. Dr. W. P. Paterson writes on "The Example of the Unjust Steward," and Prof. Mulert of Kiel on *Das Heilige*.

The Expositor (June-Aug.). A very useful article is Dr. A. T. Robertson's "Wrong Chapter and Verse Divisions in the New Testament." Pertinent contributions are the Rev. W. D. Niven's "George Fox and the Scriptures" and Mr. G. R. Macaulay's "The New Psychology and the Christian Doctrine of Sin."

The Review of the Churches (July). Dr. Hardman's *The Ideals of Asceticism* forms the basis for a discussion in which part is taken by the Editor, Dr. Dearmer, the Rev. J. W. Hunkin, Dean Inge, and the Rev. L. J. Thornton. The state of various European countries "after the War" is described by chosen nationals, Dr. Monod writing of France and Dr. Deissmann of Germany. The Rev. E. J. Dukes discusses the opium question and other contributors include Prof. W. F. Lofthouse, Mr. Coulson Kernahan, the Rev. A. E. J. Rawlinson, and Dr. Carnegie Simpson.

The Friends' Quarterly Examiner (July) fairly represents the outlook of Friends to-day. A George Fox article comes from Mr. E. E. Taylor; the constant emphasis on education is seen in four articles, one by Mr. F. J. Gillman on Adult Education; and interest in social problems finds expression in Mr. J. E. Tuke's "Study of Hope in Agriculture and Industry."

Bulletin of the John Rylands Library, Manchester (July). Again a number

that is both interesting and valuable. Among the chief articles are the Earl of Crawford and Balcarres' "John Lyly" (with an incorrect date for the Marprelate controversy), Prof. Calder's "Some Monuments of the Great Persecution," and Prof. Conway's parallels between the Great War and the Punic War (from 215–203 B.C.) in, "Under Hannibal's Shadow." The Editor offers suggestions for cataloguing "incunabula," Mr. Hoskier completes his survey of the MSS. of the Apocalypse, and Dr. Rendel Harris writes on "The Quest for Quadratus." There are one or two misprints, which is unusual in this journal.

The International Review of Missions (July). If parts of Dr. Mott's "The Outlook in the Moslem World" are encouraging, its main note is that of challenge. Dr. J. L. Barton writes very wisely on the principles that should guide missionaries in their relations with Governments, Dom Maternus Spitz surveys R.C. Missions in Africa, Miss Gollock summarizes the International Conference on the preparation of Missionaries, and Missionar Christian Keysser's account of his work among primitive peoples in New Guinea testifies to the value of a fundamental Congregational principle. Other contributors are Dr. N. Macnicol, the Rev. W. Paton, and Dr. P. W. Harrison.

The Yale Review (July). Prof. W. E. Hocking's *Leaders and Led* is a thoughtful examination of the outlook for democracy. Miss Gerould's "The American Short Story" is too clever by half, the other women's articles—Miss Clemence Dane's "The Feminine of Genius" and Warden Scales's "Locking the Barn Door" (on modern marriage) being much more satisfactory. Prof. T. H. Morgan's "Are Acquired Characters Inherited?" is extremely interesting, as is M. Henry de Man's "Germany's New Prophets." There is not much of value in the collection of Synge's letters, but Prof. Quigley's survey of the political situation in China is serviceable and pertinent.

The Harvard Theological Review (July) is not for the general reader, but there are few periodicals that make such real contributions to learning. The present issue is almost entirely occupied by a scholarly examination of Dom Quentin's work on the Text of the Vulgate, and by the continuation of the list of works on Church History issued in Germany, Austria, Switzerland, Holland, and Scandinavia between 1914 and 1920.

The Review and Expositor (Baptist, Louisville, Kentucky, July). Two suggestive articles are Dr. Ashby Jones's "Race Consciousness in the Relation of Whites and Negroes" and Dr. W. T. Whitley's "The Insignificance of the Apostle Paul to His Own Generation." We should hope that a better apologetic is possible than Dr. Winburn's "The Deity of Christ and Missions," while there is a carelessness about names and details in many of the reviews that make one suspicious.

The Princeton Theological Review (July). It is a pity that the contributors to this Review devote so much skill and ingenuity to the defence of obscurantist views. One cannot escape the conclusion that their opinions are already formed, and that they are unable or unwilling to deal fairly with the problems that confront them. The modern view of regarding the Pentateuch or Daniel is wrong; there is no basis for the theory of evolution; any inferences from the Gadd tablet that are opposed to the story in *Kings* must be rejected, and so on and so on. There are half a dozen articles in this issue which show what splendid service the writers could give to the cause of truth if they were willing to search with open minds. Of another kind is Dr. Eells's discussion of the relationship between Calvin and Bucer; Dr. Eells, though his tone is sometimes too confident, is rapidly making himself the leading authority on Bucer's life.

[All books and periodicals reviewed in this Journal can be obtained from the Book-room of the Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C.4]